

REMINISCENCES  
OF  
VIJAYA DHARMA SURI

COMPILED BY

*Itihāsa Tattva Mahodadhi Jaināchārya*  
SHRI VIJAYA INDRA SURI

(SECOND EDITION)

PUBLISHED BY

Shri Yasovijaya Jain Granthamala  
Bhavanagar (Kathiawar)

*Vira Era*

2459

*Dharma Era*

11

*Vikrama Era*

1989

922.944

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PRINTED AT  
THE HUXLEY PRESS  
MADRAS  
1938



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*Dedicated to the*  
  
*Sweet Memory*

*OF*

*My Great Master*

*'The guiding star of my life.'*

VIJAYA INDRA SURI



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# Foreword

(TO THE FIRST EDITION)

INSTANTLY after the passing away of the great Acharya at Shivpuri (in Gwalior State), on the 5th of September, 1922, after a brief period of illness,\* telegrams of condolence, letters expressing great grief at the sudden cessation of his grand worldly existence and obituary notes on his meritorious career began to pour in in large numbers from his sincere devotees, true admirers and friendly scholars, both oriental and occidental, revealing to the world what a wonderful personality he possessed. Papers and periodicals, prompt in announcing this common loss, echoed his fame from one corner of the world to the other. I had for some time been cherishing a desire to collect and publish some of those letters and obituaries in a handy volume, not so much for putting before the admiring public what is too well known to all, as for inspiring love of truth for the sake of truth. The weight of heavy responsibility, however, having suddenly devolved upon my shoulders, and my attention being engrossed with some more urgent affairs, I failed to turn to the laborious

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\* His last week passed in profound tranquillity, and no bodily ailment troubled him. 'Realizing that his time was come, he took up the Samadhi posture of a Jain saint, in which, after thirty-six hours, he breathed his last.'—Dr. F. W. THOMAS.



task of the compilation and publication of the proposed volume at an earlier date. It is not possible to publish all what is to be said in connection with the great Acharya, in this epitomized volume. For a complete account, the reader will have to wait till the publication of an exhaustive volume, now under compilation.

The biographies of the Acharya, already written in English, German, French, Italian, Hindi, Gujrati, Bengali, Singhali, Urdu and Marathi, furnish ample information about his meritorious career. Each chapter of A. J. Sunavala's '*Life and Work of Vijaya Dharma Suri*' presents to the reader a higher stage in the successive development of human soul. 'The singular force of character, the sincerity of conviction, and the dignified unaffected mildness and friendliness, which characterized the saint,' have been admirably depicted in that interesting memoir. Dr. L. P. Tessitori's *Biographical sketch of the distinguished Jainacharya*, gives, in brief, a vivid description of his early days and later activities. Dr. Tessitori's personal contact with him fully warrants a complete accuracy and undoubted reliability of the work. In the introductory estimate of his merits, he remarks: 'Though Vijaya Dharma Suri is very well known to all orientalists in Europe whose sphere of work is directly or indirectly associated with Jainism—and he reckons amongst his friends Dr. F. W. Thomas, Prof. H. Jacobi, Dr. J. Hertel, Dr. A. Guerinot etc.,—yet I am so far the only European who has had opportunities to know him

intimately and in his own surroundings. I have visited him four times during the last three years, and every time, his extraordinary personality has aroused in me more interest and admiration.'

It is not a matter of great surprise, that he had been held in high honour even by those who were determinedly opposed to his creed, not so much, indeed, through hatred as through ignorance. He had been honoured by the distinguished title of *Shâstra Vishârâd Jainâchârya* which was conferred on him by the consensus of a large number of learned Pandits of the Brahmanic School, assembled at Benares, the very heart of Hinduism. It was under the presidency of his Highness, the Maharaja of Benares, the staunch champion of the Hindu faith that, he was presented with a *Sanmâna Patra* signed by over a hundred of the most distinguished Pandits of Benares, Bengal and other parts of India, in recognition of his learning, and of his propagandist and educational activities. He was further honoured by his election as an Associate Member of the Asiatic Society of Bengal, and an honorary member of the German Oriental and Italian Asiatic Societies. Indifferent as he was to these personal honours, they deserve mention as establishing, beyond doubt, in what esteem he was held in oriental circles all over the world.

His literary activities were remarkably unique and considerably extensive. He was the first to give publicity to important Jaina works that hitherto lay in utter

oblivion. The inauguration of his *Yashovijaya Jaina Granthamâlâ* embracing the publication of a very large range of subjects such as grammar, lexicography, logic, chronology, poetry etc, has brought to light the hidden gems of Jaina literature and learning. He started several periodicals to spread among the Jaina community, a better knowledge of their religion. It is surprising to note that he took great interest in archæological and historical researches in connection with Jainism. His collection of numismatic and epigraphical material, and his monograph entitled *Devakul-pâtaka*, all preserved in the library at Agra, attest to his marvellous achievements in this new field. His taste for historical researches is further evinced by his institution of the publication of the series, the *Aitihāsika Rāsa Samgraha*.

‘His services to the Jaina religion have been immense and incomparable. It is due to his untiring activities and practical encouragement that Jainology is now a flourishing study in the West. He appreciated the critical and historical methods of the Western scholars, and did every thing in his power to facilitate their labours. Amongst the Jainologists of the day, there is not one who has not been encouraged and helped by suggestions, explanations and loan of the rarest manuscripts by the noble-spirited Acharya.’

Out of the many monuments in the form of the charitable institutions that he has left to posterity, the *Yasovijaya Jaina Gurukula* and the *Vijaya*

*Dharma Laxmi Jnānamandir* deserve special notice. The Gurukula, a Jaina educational school, with a free boarding attached to it, was started at Palitānā in Kathiawar. It has since made great progress and imparts free education to hundreds of pupils. The establishment of a grand public library at Agra, named the *Vijaya Dharma Laxmi Janānamandir*, is admitted to be the richest of his legacies. His vast collection of books in diverse languages, both printed and in manuscript, numbering about twenty thousand, have been stocked here for public use. Danvir Seth Luxmichand Vaid, one of his sincerest devotees, has not only built a fine and spacious building for the purpose, but also has contributed profusely to its reserved funds. The aim of the institution is, not only to lend books and furnish news to the public, but also to provide facilities and materials to scholars fond of making new researches in the field of literature. With other fresh additions, a museum of antiquities is also proposed to be attached to the library in the near future.

To perpetuate the memory of the illustrious saint, no other monument would have been more suitable than the erection of a grand memorial temple at the very spot in which the departed great specially chose to shuffle off his mortal coil.' In a very picturesque plot of ground, presented by His Highness the Maharaja Scindia, whose tolerance of all the religions of the world is unparalleled in history, and whose magnanimity is known the world over, is built the commemorative chapel to establish the

eternal home of the homeless hermit. In the midst of the august ceremony which lasted for many days, was installed his marble statue on the dais of the holy shrine, beautifully decorated with fine mosaic work. To the memorial temple is attached a *Dharmashâlâ* (rest house) open to extend hospitality to the visitors to the holy place.

His premature demise has, indeed, been a serious blow to the progress of the work falling under his well-planned scheme. It seemed to give a paralysing shock to his many-sided activities. Though the responsibility, shifting on my shoulders by succession, is very heavy, I shall do my utmost, with the co-operation of my worthy colleagues, to continue, without any diminution the sacred mission inaugurated by my august predecessor.

In all what I have said above it should never be presumed that I am indulging in an eulogistic praise of one who was nearest and dearest to me. My unbiased statements are wholly based on the impartial writings, that have stood the test of time and criticism, of those who were fully convinced of his signal virtues.

He had been my sure and unfailing guide, showing me the right path of duties to be performed during the remnant of my life-time. I had profound trust in his guidance, and still feel and rely on that influence in all my undertakings. The lustre of that unfailing light still illumines, with the same unabated brilliance the course that lies before me. Thus guided, I believe I shall never get astray from his brightly marked foot-prints leading to the noble ideal set by him.



In conclusion, I must express my best thanks to Mr. Hira Lal Jain, M. A., LL. B. for his kind assistance in reading the proof sheets, and to Mr. Baikunth Nath Vitanija, B. A., for going through this volume and making important suggestions in the arrangement of the material.

Magh Shukla Chaturdasi,  
19th February, 1924,  
Belanganj, Agra. }

Vijaya Indra Suri.



# Foreword

(TO THE SECOND EDITION)

About two years ago when His Holiness Itihasatatva Mahodadhi Jainacharya Sri Vijaya Indra Suri Maharaj was in Madras, he entrusted to me the work of revising and editing this book. But due to several unexpected circumstances which were beyond my control I could not attend to the work and finish it earlier. I very much regret for the long delay.

Acharya Vijaya Dharma Suri was a great personality in more respects than one. His career was an epoch-making one. His name will continue to live as long as Jainism will live. He was an ideal Jaina Monk with a broad and catholic spirit; a profound scholar with no sense of pride for his learning; a true student of research imbibing in himself Eastern and Western ideals; a great exponent of the principles of his religion with no prejudice towards the other systems; and a good organiser and founder of institutions. He understood the needs of his community and religion and he served them both till the end of his life as a Jaina Monk could do. This book which is now published for the second time with revisions and additions will give the readers an idea of the admirable qualities and achievements

of the great Acharya. May his noble example guide  
his followers!

Madras,  
December 1933.

C. S. MALLINATH,  
*Editor,*  
"The Jaina Gazette."

## OBITUARY





# Vijaya Dharma Suri

BY STEN KONOW, KRISTIANIA

According to information received from India the well-known Jaina Acârya Vijaya Dharma Suri breathed his last in the early morning of the fifth September of the year. His name was well-known amongst European scholars, several of whom reckoned him among their personal friends. The news of his death will be received with sincere regret by all those who had had anything to do with him, and also outside their circle by everybody who takes an interest in Jainism and the religious development of modern India. They will agree with Dr. F. W. Thomas, who wrote in his preface to Mr. A. J. Sunavala's biography of the saint:\*

'Apart from the purely personal qualities depicted in the memoir, the singular force of character, and sincerity of conviction, the dignified, unaffected mildness and friendliness, which characterize the saint, we shall, no doubt, be right in selecting his open-mindedness and wideness of outlook as his most distinctive traits. Not only have his activities been of a many-sided character, but he has extended a cordial welcome to western personalities and methods, facilitating in many ways the work of scholars and himself complying with their critical principles. In this way he has come to be regarded as the true mediator between Jain thought and the west: while his own literary labours have been recognized in the highest quarters by election to

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\* Vijaya Dharma Suri: His Life and Work. Cambridge, 1922.

honorary membership of societies and by grants of titles of distinction. This does not at all imply an abatement of faith in his own religion: on the contrary, the serenity of his assurance is the real basis of his receptivity.'

The deceased Acârya was not by birth predestined to become a religious teacher. He belonged to a humble Vaisya family at Mahuva in Kathiawar, and his name was originally Mûlacandra. He was born in 1868. His father Râmacandra had three sons and four daughters. Mûlacandra was the youngest of the sons, and, as remarked by the late L. P. Tessitori,\* that probably accounts for the fact that his education was rather neglected by his parents. He grew up somehow like Kipling's Kim, as a boy of the street, and as soon as his father thought that he might be of any use, he applied him in his shop, instead of sending him to school.

The young boy, however, was not very fond of work. His predominating passion was for gambling, and he took every opportunity of yielding to his inclination, with the result that he not infrequently lost heavily.

One day, after unusually heavy losses, he was severely taken to task by his father, and this became the turning point in his life. Though he was without a proper education and though his mind was apparently more bent on gambling than on serious thought, there was in his heart of hearts something of that longing for truth which since the earliest days of Indian civilization has caused so many young men to leave house and home in search of spiritual emancipation.

He began to reflect on the instability of wealth and earthly pleasure, he became uneasy and began to long for vairâgya, freedom from worldly passions.

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\* Vijaya Dharma Suri: A Jain Acharya of the Present Day. Bhavnagar, 1917.

His longing went on increasing, and at last he could not stand it any longer, but clandestinely left his home and went to Bhâvnagar, in search of a teacher who could show him the way towards the peace he was yearning for. There he came across the monk Vriddhicandra, whose sermons made a deep impression on him. He asked to be initiated himself; but Vriddhicandra would not hear of it before he could receive his fathers' consent.

Râmcandra was most unwilling. At last, however, he yielded to the entreaties of the young boy, and on the 12th of May, 1887, he was consecrated and received the monastic name Dharma Vijaya.

To begin with, the young monk could only be employed to collect alms and fetch water, but gradually he turned to studying, and after having overcome the initial difficulties resulting from his lack of education, he began to make good progress and gradually acquired a good knowledge of Sanskrit and Prâkrit, the ancient literary languages of the Jainas.

With great zeal he gave himself up to the study of the sacred literature of the Jainas, and at the same time developed his natural gift for dialectics, and also became a good preacher. He became the favourite disciple of his Guru, and when the latter died in the year 1893, he started in the world as a wandering monk and religious teacher.

Since that day his life became that of a wandering preacher, and his wanderings were only interrupted during the yearly Caturmâsa of the rainy season, in accordance with the ancient practice of Jaina monks.

Gradually he developed the plan of devoting his life to the propagation and revival of the Jaina religion. He saw clearly that it was not enough to go about

preaching, but that it was also necessary to take up in earnest the much neglected study of the ancient literature of the Jainas, and to prevail upon others to take an active share in this work.

With that aim in view, he, in the year 1902, founded a school in Māṇḍal in Gujarāt, the Yasovijaya Jaina Pāthasālā; but he soon found it necessary, in order to achieve greater results, to remove the chief field of action to a more central place, and he selected Benares for that purpose.

He knew of course that the execution of this plan was beset with great difficulties. Benares was the stronghold of orthodox Brahmanism, and in the eyes of the leading Pandits, the Jainas were heretics and *nāstikas*. Dharma Vijaya's friends also did their best to dissuade him. He had, however, made up his mind and arrived in Benares in the year 1903.

He at once began to deliver sermons, preferably in such places where crowds of people were in attention, and his eloquence gradually attracted an increasing number of listeners. He did not attempt to convert his hearers to Jainism, but simply to convince them that the fundamental principles of his religion were the same ones as those underlying Hinduism.

His eloquence and his sincerity carried the day. His fame spread all over the city, and even the Maharaja summoned him to his palace, where he expounded the tenets of Jainism in the presence of the ruler and a circle of learned Pandits. The diffidence and hostility, with which he was at first met, gradually disappeared, and he acquired a firm position also among the learned leaders of Brahmanic thought.

After having spent nine months in a small dilapidated Dharmasālā, he was able to buy a suitable build-



ing for his new school, two Bombay Seths having placed the necessary funds at his disposal. The college admitted scholars of all castes and creeds, and the number of students rapidly increased. Two years later a library, the *Hemacandrâcârya Jaina Pustakâlaya* was added to the college under the care of Dharma Vijaya's able disciple Indra Vijaya.

In the year 1906, Dharma Vijaya accepted an invitation to the Sanâtana Dharma Mahâsabhâ held on the occasion of the Kumbha Melâ in Allahabad. He there met learned Pandits from all parts of India, and used the opportunity for his propaganda. His lectures made a deep impression and largely contributed to awakening the interest of Hindus in Jainism and Jaina philosophy.

After the rains he proceeded to Magadha, the ancient home of his religion, and continued his wanderings as far as Calcutta, whence he made a visit to Nadiâ, and discussed various religious and philosophical questions with the renowned Naiyâyikas of that place.

In the year 1908 he returned to Benares, and it was at once evident that his efforts had not been in vain. There was no more any hostility; on the contrary, the Pandits cordially welcomed him, and, on the 25th of August, they assembled in the Jaina college, the *Yasovijaya Jaina Pâthasâlâ*, under the presidency of the Maharaja, and conferred upon him the title of *Sâstra-visârada Jainâcârya*. His name was, on this occasion, changed to Vijaya Dharma, and the designation *Suri* was added to it.

After having founded a hospital for animals, a Pâsûsala, in Benares, Vijaya Dharma, towards the end of the year 1911, retraced his steps towards Gujrat. In Agra he was able to raise the necessary funds for

founding a library and a free dispensary, and from that place he made arrangements for opening a Jaina boarding school, the *Yasovijaya Jaina Gurukula*, in Palitana, Kathiawar.

In Rajputana, where the dilapidated state of ancient Jaina temples and libraries had filled him with regret; he availed himself of the opportunity offered by the visit of Professor Hermann Jacobi for holding a Jaina Literary Conference, which met in March 1914, and discussed the question what could be done in order to revive the study of Jaina history, and preserve ancient Jaina temples and monuments.

It was characteristic of Vijaya Dharma that he convoked this meeting at a moment when the most famous of those European scholars who have taken up the study of Jainism could be present. He was always anxious to promote the collaboration between Indian and European scholars, and he himself set the example in doing whatever was in his power in order to assist those Europeans who applied to him for information. He was firmly convinced that the adoption of western methods, critical and historical, would be of great advantage to the aim he always had in view, the propagation of Jainism in India. In his belief in the truth of his own religion he never wavered. Just for that reason, however, he welcomed every effort that might lead to a clearer insight into the history of Jainism and the development of religious thought in India.

In addition to his work as organizer and founder of schools, and as a preacher, Vijaya Dharma naturally devoted much interest to such work as would be likely to elucidate the tenets and development of Jainism. In 1904 he started a periodical series of Sanskrit and Prakrit works, the *Yasovijaya Jaina Granthamālā*, in

which numerous important Jaina works have been published, and in that way, restored to the world.

He has, further, himself written several works and pamphlets about Jainism, edited Hemacandra's *Yoga-sâstra*, and also published an able archæological monograph on the village Delvada in Mewar, which formerly was a prosperous town with many Jaina temples.

Above all, however, he was a Jaina, a faithful follower of the Tirthamkaras, and the principal aim of his life was the revival of that religion. In a fortnightly paper, the *Jaina Sâsana*, which he published in Hindi and Gujrati since the year 1911, he did his best to promote the cause so dear to his heart, and also to guide his followers towards a purer and more enlightened conception of their religion. His chief contributions to this paper have been collected in a separate volume, the *Dharma-desanâ* which, in Gujrati, gives a popular exposition of the Jaina religion.

It is of some interest to note that Vijaya Dharma, in his keen interest for the revival of an ancient Indian religion, is not an isolated phenomenon in the India of to-day. On the contrary, his life and his work are symptoms of a tendency which can be said to be typical of modern India.

In the first decenniums of the nineteenth century, we can, in many ways, see how western notions and European ideas penetrated into India, and exercised a considerable influence on many of the finest Indian minds. European knowledge and Christian ideals were gradually absorbed or assimilated, and through personal intercourse between high-caste Indians and sympathetic Englishmen, the development of thought in India was imbued with a leavening of European notions. In the Brahma Samaj, it is possible to trace

a tendency towards a fusion between the East and the West, which might have led to an increasing influx of European ideas, just as the young Indian who was educated in the new English schools and colleges, often liked to think of himself as a British citizen.

The beginning of the twentieth century still shows many traces of the influence of European civilization on India. But those, who are now the leaders of Indian thought, do not hope, do not wish, that India's development, politically or in the realm of the spirit, shall converge towards Europe. They hold that European methods should be adopted where they are superior to the traditional ones, but they should not be used for the purpose of recasting Indian ideals or tendencies. They should, on the contrary, be applied to the task of purifying ancient Indian notions of everything that has accrued during the centuries of intercourse with foreign nations, of making them truly and thoroughly Indian.

The reaction against Europe has set in in earnest. India is awakening to a consciousness of her own worth in the spiritual world as in the world of nations. 'Revival' is everywhere the catchword. And in this general tendency the personality of the deceased Jaina. Sûri well fits in. He was an unusually able co-worker in the present-day movement back to national ideals, towards a full realization of the truths preached by Indian thinkers. We can perhaps trace a slight Christian influence in the stress he put on the active side of ahimsa. But on the whole he stands out as a true Indian, a representative of those high spiritual qualities which have made India's name dear to all lovers of truth.

The Jainas of India have suffered a heavy loss at the

decease of Vijaya Dharma, and European friends will join them in their grief. The work he has inaugurated, however, will be continued, thanks to the excellent pupils whom he has trained, and into whose minds he has instilled the enthusiasm which was the motive power in his own work.



# Vijaya Dharma Suri

BY DR. F. W. THOMAS, LONDON

By the death of Vijaya Dharma Suri, (5th September, 1922) the Jain community and the people of India generally, have sustained a loss which will not easily be repaired. While representing in perfection the old ideal of Achârya and saint, a man of passionless benevolence and deep learning, he had attained, by his many-sided activity and his wide outlook, an altogether exceptional position within his community, and a respectful recognition outside it. Had his life been spared, he might have come to exercise a commanding influence. Essentially the oldest Indian doctrine, and combining a severe ethic with a rationalist philosophy, Jainism might well appeal to a part of the educated Indian public dissatisfied with mythological and emotional faiths, and yet attached to national ideals. The friendly co-operation of lay and cleric in Jainism, should also count for not a little under modern conditions. In Vijaya Dharma the community had a leader who would have shown it how to accommodate modern ideas without being transformed.

The career of this remarkable man has been the subject of two memoirs in English (*Vijaya Dharma Sûri, a Jain Achârya of the Present Day*, by Dr. L. P. Tessitori, Bhavnagar, 1917, and *Vijaya Dharma Sûri, His Life and Work*, by A. J. Sunavala, London, 1922), and it calls for an extended biography: it cannot be more than briefly summarized here. Born in 1868 at Mahuva in Kathiawar, the son of Rama Chandra, a



Vaisya of the Visa Srimali clan, young Mula Chandra—for that was his worldly name—was the youngest boy in a family of three sons and four daughters. His education was neglected, and he developed an early passion for gambling. A crisis, followed by a stern parental rebuke, sobered him, and eventually he left home to seek instruction in Bhavnagar. There he listened to a sermon by a Jain monk, Vriddhi Chandra, and at once conceived the purpose of being himself initiated, an ambition which, with the consent of his parents, was eventually gratified on the 12th of May, 1887, when he received the name of Vijaya Dharma. He was still only nineteen. The next years were devoted to study and to preaching, and with such effect that Vriddhi Chandra, upon his death in 1893, nominated the young enthusiast as his successor. As the head of a company of monks he wandered through the villages and cities of Kathiawar and Gujarat, preaching and studying the Jain system of logic. One rainy season he spent in his native village, where he had a touching rencontre with his mother, now a widow, and his relatives, whom, as a monk, he could neither embrace nor visit. In his native village he made, by instituting a library, the first beginning of his activity as a founder, and conceived the idea of a college devoted to the revival of the sacred texts, Sanskrit and Prākṛit, of his religion. A small beginning, under the name of the *Yasovijaya Jaina Pāthasāla*, was made in 1902, at Mandal in Gujarat. But Dharma Vijaya had larger designs, and before long he set forth with his monks on foot—for the Jaina Sadhus are forbidden to travel in carriages—to plant his institution in Benares, the religious centre of Hinduism. The sufferings of the long journey through a population which did not easily comprehend the stringent

conditions of a Jain monk's life, were followed by other trials in the unsympathetic atmosphere of Benares, which was reached in 1903. But aided by the liberality of two devoted laymen of Bombay, means were found for the purchase of a building, in which the college rapidly prospered, and also for the foundation of a library entitled the *Hemchandrâchârya Jaina Pustakâlaya*. In the meanwhile the preaching and the reasonableness of Dharma Vijaya had overcome the prejudices of the orthodox Hindus, and had attracted the interest of the Maharaja of Benares, so that in 1906 he was invited to take part in a great conference of savants at Allahabad. In the same year, he started upon a tour of the sacred places of Magadha (South Behar), continuing into Bengal, where he visited Calcutta and the old university centre of Nadia. The spectacle of Kâlighat inspired him to write a pamphlet against animal sacrifice, a Hindi work entitled *Ahimsa-dig-darsana*. Returning to Benares and occupying himself with his college, he was there, in 1908, the recipient of a signal honour, the title of *Sâstra-visârada Jainâchârya* being conferred upon him in the presence of a large assembly of Pandits under the presidency of the Maharaja. It was on this occasion that his name was transposed to Vijaya Dharma, with the addition of the honorific designation of *Sûri* "saint." Before leaving Benares in 1911, he added to his foundations a *Pasusâlâ*, one of those hospitals for animals, which, from early times, have excited the lively interest of foreigners in India.

We must pass rapidly over the last eleven years of Vijaya Dharma's life. His route to western India took him through the United Provinces to Agra, where he started a Jain library and a dispensary, and by way of Rajputana, full of ancient Jain sanc-

tuaries and neglected libraries of Mss. These associations inspired him with the idea of a Jain Literary Conference, which was realized at Jodhpur in 1914 and distinguished by the presence of a great European student of Jainism, Professor Hermann Jacobi. The rest of the Acharya's life was spent in western India, where he founded many schools, and where he began to manifest an interest in the archæology and the old vernacular poetry of Gujarat and Rajputana. In 1920, when the writer of these lines had the privilege of meeting him in Bombay, he was ailing, and his health was feeble during a subsequent prolonged stay at Dhulia in Khandesh. But this did not prevent him starting, in the winter of 1921, on a laborious journey to Agra and Benares. The party reached Indore; but at Shivapuri, in the Gwalior State, the Acharya's strength gave out. After an illness of some days, realizing that his time was come, he took up the Samâdhi posture of a Jain saint, in which, after thirty-six hours, he breathed his last. In Shivapuri will be erected a commemorative chapel, the Samâdhi of Sri Vijaya Dharma Suri.

The literary work of the Acharya, is of considerable extent. It embraces books in Hindi on matters of doctrine, such as his *Ahimsa-dig-darsana*, *Jaina-tatva-dig-darsana*, *Jaina-siksâ-dig-darsana*, *Purusârtha-dig-darsana*, *Indriya-parajaya-dig-darsana*; a collection of articles, *Dharmadesanâ*, contributed to a fortnightly paper, which he had himself founded; a monograph, *Deva-kula-pataka*, on the history and archæology of Delwara in Mewar, etc. But his chief work of pure scholarship is his edition of Hemachandra's *Yoga-sastra*, published in Bibliotheca Indica. A greater enterprise, however, was the series of texts, num-

bering about 80 volumes, which he inaugurated under the title *Yasovijaya-Jaina-Sâstramâlâ*. This is indeed a splendid monument to his activity. But, perhaps, if we could trace the sources of the remarkable Jaina industry in the publication of texts and series during the twentieth century, we might have to attribute still more to his example. His publications and his personality were known to the leading scholars in Europe, and he was an Honorary Member of the German and Italian Asiatic Societies. His death was the occasion of tributes from practically the whole Indian Press, the markets being very generally closed in his honour. His devoted followers, under the earliest of them, Upâdhyâya Indravijaya, are arranging for the commemoration and continuation of his work.

# The Late Acharya Vijaya Dharma Suri

A Great Jain Preceptor

BY G. K. NARIMAN, BOMBAY

The greatest religious force in Gujarat and the foremost Jain preacher in India known to the Western world died at half past six at Shivapuri or Sipri near Gwalior on Tuesday morning. The Acharya Vijaya Dharma Suri had been ailing for some months and his malady was feared to be mortal.

His lay name was Mulchand. He was born in 1868 of a humble Vaishya family of Mahuva in Kathiawar and belonged to the Visha Shrimali caste. His father was Ramchand and his mother Kamala Devi. The boy was no father to the man. The childhood gave no promise of the spiritual and intellectual manhood. In the village school he was habitually irregular, indolent, inattentive. Mulchand was the despair of his school master. The Bania father at last took him away from the school in order to employ him in his business. This was at ten ; so early begin the responsibilities of life in India. The wayward boy grew into an unbridled youth addicted to gambling.

One day by an unfortunate chance, which proved the most fortunate for his future, Mulchand lost heavily in a gambling stake. His parents reproved him with severity. The youth took the rating to heart. He turned his thoughts to things of the other world.



For the Hindu repulsed in life and spiritually inclined, there is always the monastic order ready to receive him. The ascetic at heart left for Bhavnagar and besought initiation at the hands of the revered Vriddhi Chandraji, who referred him to his parents for permission. Ramchand and Kamala Devi were at first obdurate, but at last yielded to the unceasing importunities of Mulchand, who, at the age of 19, abandoned the alternate joys and sorrows of life and entered the disciplinary course of a Jain monk of uniform calm.

### The Worldling Reclaimed

The listless dullard of the lay school was transformed into an extraordinarily bright youth. He took to his studies as fish takes to water. In a short time he mastered the Jain ritual including the Pratikramana Sutra, and the difficult Sanskrit grammar of Saraswat Chandrika, applied himself to the sacred Magadhi tongue and obtained a proficiency which must have amazed his youthful compeers. A few years later he left Bhavnagar, and started on one of those evangelical peregrinations, which are at once the duty and the trial of the Jain monk,—barefooted, bare headed, with no worldly belongings, putting up at the places of the faithful in villages, receiving food unasked, rejecting meals supposed to be specially prepared for him and his acolytes, all clad in white, and inviting, as the West would consider, endless and unreasonable troubles.

In 1900, Vijaya Dharma Suriiji, as he now came to be designated, visited his native village of Mahuva. His father had died. His mother was torn between happiness and sorrow. Her son had already made his name in the world. But she could not clasp him to a



mother's bosom. For an ascetic may not look at a woman. Her touch is prohibited to him as is that of all gold and silver. The Acharya's subsequent life is an unbroken record of arduous travels and brilliant studies. There is hardly a village in Gujarat and scarcely a town all over India, excepting perhaps the south, where the Jain preceptor's name is not known, mostly with reverence, always with love. There is his *Jain Pathasala* at Benares where the teaching of the almost forgotten Magadhi is revived. His *Yasho-Vijaya Granth Mala* has issued numerous printed texts from paper manuscripts and palm leaves, lying in *bhandars*, which the jealousy of less liberal monks would not allow a lay Hindu, much less a Western eye, to look at.

### Pious Pilgrimages

In 1906 the Suriiji visited Allahabad, the long tour being performed on foot, where he made a deep impression upon the Maharaja of Darbhanga. Proceeding further, he familiarised himself with the spots hallowed by the memories of the Tirthamkars, Pavapuri, Rajagriha, Sammetshikhara. Dying at a comparatively short age of 55, the Suriiji's name was gratefully familiar to every European and American, Jain or Buddhist, scholar or even a tyro of Sanskrit. The Italian Tessitori, a genial spirit, who, unfortunately for researches in old Hindi, was cut off too young, found in the Jain master a congenial spirit whose learning solved the hard problems of ecclesiastical literature or the minstrelsy of the bards of Rajaputana.

### A European Tribute

I have known him as a scholar, I have known

him as an orator," wrote Tessitori, "I have known him as a monk; and though he is not permitted to yield to feelings of worldly affection, I think I can say that I have also known him as a friend. In the cells of the *Upashrayas* I have sat by his side listening to his explanations of philological or philosophical difficulties which had been puzzling me; in the open halls of the *Dharmasalas* I have listened to his sermons delivered in Hindi or in Gujarati before a motionless and ecstatic audience, and have admired his simple and yet subtle and forcible eloquence; in the temples I have been taken by him right before the marble idols and have read with him the Sanskrit inscriptions engraved on their basements. It is to him that I am indebted for having had an insight into the monastic life of the Jains, which probably no European ever had before. At Shivaganj I have seen him pull out the hair of his chief disciple, Indra Vijaya Upadhaya; in Udaipur I have seen him consecrate two new monks; in the *Dharmasala* of Ranakpur, where the evening dusk was fantastically lit up by fires blazing in the courtyard, I have watched him performing the *Pratikramana* with his monks; in the stony forests of the Aravalli I have accompanied him in his Viharas, walking by his side in the middle of the cluster of his white-clad disciples; in Kathiawar, I have entered with him the village of Talaja amongst the festoons, the flowers, scattering of rice and the *Je Je's* of the entire population, and have made with him the pilgrimage of the sanctuary on the top of the hill, without omitting to visit the ancient Buddhist caves, which adorn the sides of the mountain."

### His Confreres in the West

Leumann, Jacobi, Hoernle, Guerinot, Hertel, and perhaps the greatest of them all, Sylvain Levi, all exponents of diverse phases of Indology, who had personal relations with him, admired the Acharya's magnanimity and made profuse acknowledgments to his enlightened generosity and authority.

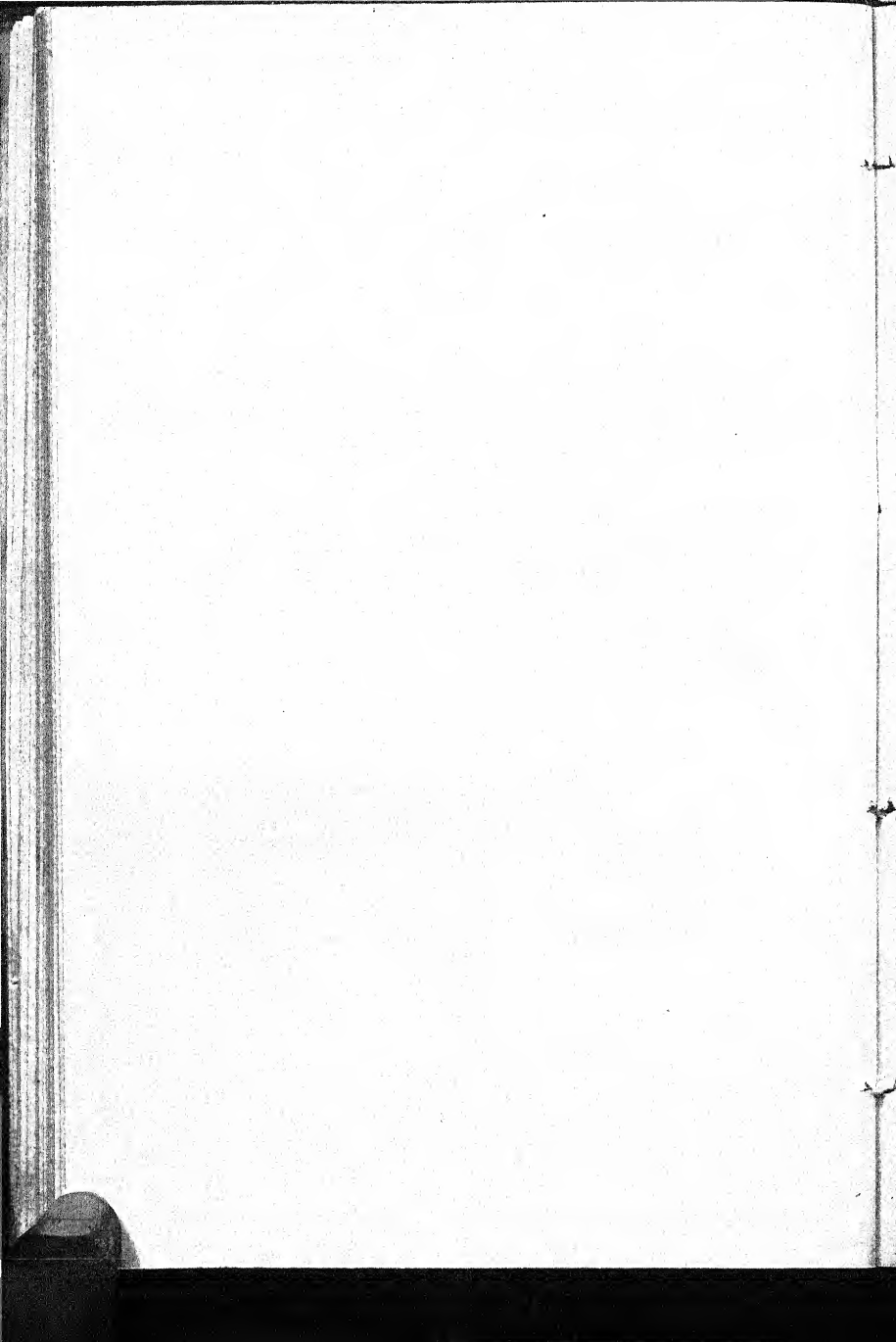
There will be many to appraise more adequately the scholarship of the great Jain preceptor as the expounder of the Agamas, collateral Sanskrit and Pali literature, and that old Gujarati, which, under his inspiration, Hertel is bringing back to its place in light. To me, he was the pattern of an Oriental religious mind, which rose above all sectarian bias. Immersed in Jain principles, Vijaya Dharma Suri evinced not the slightest effort to win proselytes. I asked him once if it was not meritorious to attempt to bring within the pale erring outsiders. "Their time is not yet come", he said, and he reminded me of the profound dictum of Lord, then Mr. Sinha, who told his compatriots that the sun of political salvation would not rise a minute earlier because we watched for it all the night over. This or that creature, the Acharyaji taught, would accept the doctrine of the Jinas, when spiritual evolution had prepared him or her for it. In one who has had opportunities of mingling with the leaders of diverse creeds of the world, and who is no stranger to the myopic bias of ignorant Parsi, Brahmanic, Buddhistic or Jain sects, the conduct and character of the great Jain Acharya of catholic nobility, weaned from the wicked early ways of his youth by the tenets and discipline of Jainism, must evoke veneration for the religion which produced such lasting influence for good on him.

### Heirs to his Loving-kindness and Learning

The renowned Acharya leaves behind him a large devoted lay-world. Some at least from among the thousands of Gujaratis that hung on his lips, and pious merchants who gave away of their abundance at the suggestion of their divine, earned religious merit and performed works of public utility ; and numerous ordained disciples like Indra Vijayaji and Vidya Vijayaji, will all doubtless transmit onwards the inherited message of the most relentlessly consistent system of non-violence and compassion for animals, the world has ever known.

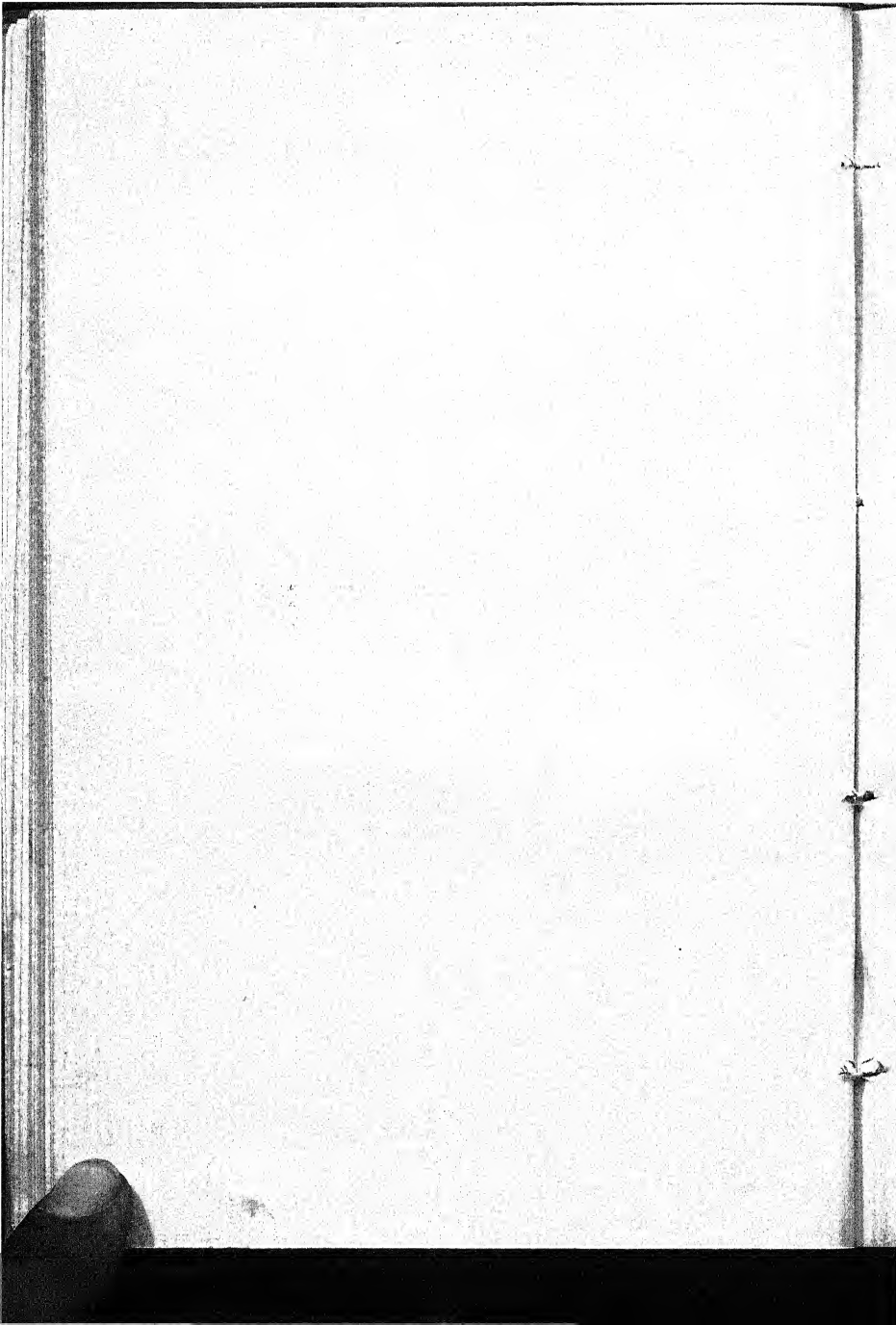


Dr. L. P. Tessitori, M.A., Ph.D.,  
and Acharya Shri Vijaya Dharma Suri.





**A JAIN ACHARYA OF THE  
PRESENT DAY**



## A Jain Acharya of the Present Day

If I were called upon to express my opinion—of whatever value my poor opinion may be—concerning the Jain Acharya Vijaya Dharma Suri, I should not hesitate to say that he is the most noteworthy figure of whom the entire Jain community of India may boast at the present day. As a Jain scholar, he has a knowledge of the Jain religious texts which is unrivalled; as a Jain monk he combines in himself the strictest observance of the monastic vows with a liberal interpretation of the spirit of the religion which is unprecedented; as a Jain Acharya, a preacher, and a propagandist, he possesses a power of argumentation, persuasion, and conciliation, which is marvellous. But the most remarkable of all his accomplishments are his broad-mindedness, which is more like a Western scholar's than a Jain monk's, and his indefatigable activity. Unlike the other monks, who enclose themselves within the narrow circle of their daily religious duties and the company of a few disciples and devout co-religionaries, and refrain from any connection with heterodoxes, whom they look upon as impure, impious, and sacrilegious, and whom they would interdict from their temples, their books, and their surroundings, Vijaya Dharma Suri extends his broad sympathy to all men of all creeds, castes and nationalities, and is ever ready to learn and accept from them all that is good and true. As a scholar, he is an admirer of the Western critical method, and the European

student of Jainism who undertakes to edit or translate a Jain work always finds the Acharya ready to help him with the loan of manuscripts and with advice and explanations. His activity, which is more than extraordinary in a country like India, where the people in general are more inclined to drowse and doze than to wake and work, has explicated itself far and wide from the sandy shores of Kathiawar to the green plains of Bengal, and has resulted in the creation of a number of educational and philanthropical institutions such as schools, presses, libraries, and hospitals, in the publication of an important part of the Jain literature which had hitherto remained ignored, in the issuing of periodicals, and, I believe, in the inaugurating of a modern spirit in the Jain social and religious life, which will be continued and the full importance of which will be better realized after a few years. In fact, I do not doubt for a moment that the new tendency initiated by him will be continued. He has surrounded himself with intelligent and zealous disciples who have absorbed from him his broad ideas and his enthusiasm, and are now helping him in his work, and it is only reasonable to presume that when he will be no more, the example set by him will be perpetuated by his disciples' disciples.

Though Vijaya Dharma Suri is very well known to all Orientalists in Europe whose sphere of work is directly or indirectly associated with Jainism—and he reckons amongst his friends Dr. F. W. Thomas, Prof. H. Jacobi, Dr. J. Hertel, Dr. A. Guerinot, etc.,—yet I am so far the only European who has had opportunities to know him intimately in his own surroundings. I have visited him four times during the last three years, and every time his extraordinary personality has aroused in

me more interest and admiration. I have known him as a scholar, I have known him as an orator, I have known him as monk, and, though he is not permitted to yield to feelings of worldly affection, I think I can say that I have also known him as a friend. In the cells of the *upasrayas* I have sat by his side listening to his explanations of philological or philosophical difficulties which had been puzzling me; in the open halls of the *dharmasalas* I have listened to his sermons delivered in Hindi or in Gujarati before a motionless and ecstatic audience, and have admired his simple and yet subtle and forcible eloquence; in the temples, I have been taken by him right before the marble idols and have read with him the Sanskrit inscriptions engraved on their basements. It is to him that I am indebted for having had an insight into the monastic life of the Jains which probably no European ever had before. At Sivganj I have seen him pull off the hair of his chief disciple, Indra Vijaya Upadhyaya; in Udaipur I have seen him consecrate two new monks; in the *dharmasala* of Ranakpur, where the evening dusk was fantastically lit up by fires blazing in the courtyard, I have watched him performing the *pratikramana* with his monks: in the stony forests of the Aravalli I have accompanied him in his *viharas*, walking by his side in the middle of the cluster of his white-clad disciples; in Kathiawar, I have entered with him the village of Talaja amongst the festoons, the flowers of gold and silver, the scattering of rice, and the *Je Je's* of the entire population, and have made with him the pilgrimage to the sanctuary on the top of the hill, without omitting to visit the ancient Buddhist caves which adorn the sides of the mountain.

It is a matter of regret, but not of great surprise, that the merits of this extraordinary monk have been

better recognized in Europe amongst the circle of Jainologists and other Sanskrit and Prakrit students, than in India itself. He had been honoured, it is true, by the distinguished title of *Sastravisarada Jainacharya* conferred on him by the consensus of a large number of pandits from all parts of India, and lately also by his election as an Associate Member of the Asiatic Society of Bengal; but this is scarcely all that he deserves, and his popularity, though very great amongst the Jains of India, is not such as it ought to be amongst the non-Jains. Yet his activity has never been confined to the Jains alone, and every-one knows that his Yasovijaya Jaina Pathasala of Benares admits students of all castes and creeds, much as the volumes of his Yasovijaya Jaina Granthamala are sent to all the important libraries and colleges, Jain and non-Jain, all over the country. Perhaps the blame for this inadequate recognition of his merits does not so much rest on others as on himself, for just as it befits a monk, Vijaya Dharma Suri is a humble and unpretentious man, and it is a common experience that honours and popularity do not often fall in lot to those who do not seek or care for them. It will be a cause of some surprise to people in India, to know that Orientalists in France and Italy have taken such an interest in the life and work of the Jainacharya as to feel tempted to write biographical accounts of him in scientific Oriental Journals. Dr. A. Guerinot of Paris has done it in the *Journal Asiatique* (xvi, pp. 583 ff.) and Prof. F. Belloni Filippi of Pisa in the *Giornale della Societa Asiatica Italiana* (xxiv, pp. 165 ff.). Not so much in order to follow their example, as in order to do justice to the merits of the man, I propose to give here an account of his extraordinary career, with the help of



a biography which is now being published—in Hindi—by Muni Vidya Vijaya, one of the Acharya's most devout pupils.

Vijaya Dharma Suri was born of a humble Vaisya family of the Visa Srimali clan, at Mahuwa in Kathiawar, in the year 1868. His father's name was Ramachandra, and his own name Mulachandra. The fact that Ramachandra had a numerous family—three sons and four daughters—and that Mulachandra was the youngest amongst the former, greatly accounts for the comparative neglect in which he was left by his parents since his early boy-hood. He grew up like a child of the streets, and when he was big enough to be of some use, his father, instead of sending him to school, took him into his ehop to help him in his daily work. So far, Mulachandra had had no opportunity to educate himself, nor to develop the seeds of his real vocation which were lurking in the fertile, but uncultivated, soil of his mind. On the contrary, he had been feeling rather a dislike for learning, and his only interest was in gambling, a vice to which he became very strongly addicted even in that early age. But this vice, which would have ruined any other, eventually proved his salvation, for one day, when he had lost a large amount of money, and had been strongly rebuked by his parents in consequence, he began to think of the instability of fortune, the vanity of possession, and the greediness for money which had caused his parents to punish him, and himself to displease his parents. From that day he took an aversion to the world and began to think of the bliss of life of seclusion. The voice of his vocation had spoken in him, and though many days were still to elapse before his initiation as a monk, yet he had already made his resolution,

and every day that passed made him firmer and firmer in it.

At last one day, without telling anybody where he was going to, Mulachandra left his paternal house and went to Bhavnagar in search of a preceptor who would give him the happiness he was longing for. The monk Vriddhi Chandra was preaching there. Mulachandra sat before him and listened to the sermon which had for its subject the verse :—

Thou fool who fearest Death, dost thou believe  
That because of thy fear Death will thee leave ?  
Only him who is never born Death cannot reach :  
The chain of reincarnation thou shouldst cleave.

At the end of the sermon, Mulachandra went near the preacher and at once manifested to him his desire to be initiated as a monk. The prudent Vriddhi Chandra, considering the young age and the condition of the applicant, refused to comply with his desire and advised him to go back to his parents and obtain their consent. This Mulachandra did, and after overcoming all the objections raised by his father and the tears of his loving mother, came back to Vriddhi Chandra with his father's consent and was consecrated a monk, under the name of Dharma Vijaya, the 12th of May of the year 1887.

He was then only a young and ignorant boy, and his preceptor could not find any better employment for him but send him to collect alms and fetch water, and utilize him for general menial services. His mental capabilities were so limited at that time, that when at the instigation of his preceptor, he began to study the *Pratikramana Sutra*, it took him not less than one-and-a-half years to learn by heart two *Pratikramanas*, which is only as much of the text as an ordinary student can easily master in about one month. But his intelli-

gence was not dull, it was only dormant. Stimulated by the example of his preceptor, who was a monk of some learning, Dharma Vijaya soon began to feel ashamed of his ignorance and to desire to be initiated in the study of the Sanskrit and Prakrit literature. Vriddhi Chandra was only too glad to foster his pupil's noble desire, and made arrangements for him to learn Grammar under the guidance of a competent teacher. The rapidity with which Dharma Vijaya mastered *Sarasvata* and *Chandrika* was simply marvellous considering his slow comprehension, and he himself was astonished at his success, and humbly attributed it all to the merits and ability of his preceptor. From the study of Grammar he passed to that of the *Jain Sutras*, the canonical texts of the Jain religion, and the difficult Prakrit in which these are written, proved no stumbling-block to his enthusiasm. Meanwhile contemporaneously with the progress of his literary studies, another strong liking had grown in the mind of the young monk, a liking for polemics. Vriddhi Chandra was a good preacher, and the sermons he was giving before the assembly of the devout Jains, as well as the private disputations he was having with orthodox and heterodox visitors in the *upasaraya*, were deeply engaging the attention and the interest of Dharma Vijaya, who soon began to feel a desire to become a preacher himself, not for any other reason, but simply out of that philanthropical feeling, so characteristically Jain, which had entered his mind since the very day he had assumed the garb of a monk, and has been inspiring his acts and life ever since. What real and invaluable benefits to mankind the power of speech and persuasion can confer in a country where people are too lazy and apathetical to go and try to instruct themselves,

and are therefore to be sought, and instructed, and persuaded often against their will; what wonders a man endowed with such a power of speech and persuasion can operate over the ignorant masses by raising them from their secular sluggishness, awakening in them an interest for all that is good and noble, and stimulating them to activity, and at the same time curing them of their gross superstitions, their petty jealousies, their social prejudices, and thus make them fitter and happier; what a new life into the decaying, but not dying, body of Jainism could a preacher of influence and tact infuse by composing religious difference, spreading a correct knowledge of the principles of the religion itself, and causing the considerable wealth of the community to be spent in charitable institutions of public utility;—Dharma Vijaya realized all this and made up his mind to become a preacher for the benefit of mankind. In this also he succeeded—and in which undertaking would a man of such an enthusiasm and determination not succeed!—and the day when he for the first time addressed the public, was such a triumph that everybody was surprised, including Vriddhi Chandra who had been watching his pupil's marvellous progress and was fully cognizant of the capabilities that were latent in him.

Unfortunately, Vriddhi Chandra was not destined to live long to watch his pupil's rapid career. He died in the year 1893, after a long illness borne with patience and resignation. Some time before his death, he had recommended Dharma Vijaya for the title of *pannyasa*. Now Dharma Vijaya was left without his guide to be himself a guide to others, but he was already fully qualified to be his preceptor's successor. He left Bhavnagar at once and began to wander through the villages and cities of Kathiawar and Gujarat, preaching every-

where. The first *chaturmasa*, the four months of the rainy season when Jain monks are not allowed to wander about, but are required to halt in one place, was spent at Limbdi. The *chaturmasas* of the following years were spent at Viramgam, Kapadvanaj, Sadri (in Marwar), and Patri. While halting at Kapadvanaj, Dharma Vijaya began the study of the *Nyaya Sastra*, a study which he considerably perfected three years later during a *chaturmasa* spent at Mhesana. During his halt at Patri he caused the *tirtha* of Upariyala to be restored, and re-established the annual pilgrimage which, owing to difficulties arising from neglect, had long been discontinued. The *chaturmasa* of the year 1900 was spent in Mahuwa, Dharma Vijaya's native place. Since his consecration as a monk in 1887, he had never been in his native place again. When he arrived there in 1900, he found his father dead, but his mother and his sisters and others of his relatives were still living, and as he entered the village at the head of his monks, they all came with the people of the village to meet him and to reverence him. What mixed feelings of pride and of sorrowful affection must have agitated his mother's breast, when she saw him whom she had given birth to, return in the garb of a begging monk, bare-headed and bare-footed, but triumphant in his humbleness; happy in his destituteness; when she saw all the population of the village crowd the streets and join their hands and bow to that son of hers; when she thought that that son was no longer her son, that she could no longer clasp him in her arms, nor receive him in her house, nor prepare for him a dainty meal, but had to content herself with bowing to him and giving him her alms in his wooden bowl. And who of the villagers would have recognized



in that monk of the serene face and saintly appearance, the naughty Mulachandra whom they had seen playing in the streets, and climbing trees, and throwing stones, and quarrelling with the other children of the village,—the bad youth who used to sit in his father's shop and cast dice, and gamble, and squander his father's money!

During the four months spent in Mahuwa, Dharma Vijaya consecrated two new monks—the example of his life had not been without efficacy—, and founded a library. Another library he founded at Viramgam the next year. But by this time a broad design had entered into Dharma Vijaya's mind, and after having well matured it, he thought he must now proceed to put it into execution. Zealous as he had always been of the revival and propagation of the religion in which he was a convinced believer, he had realized that the only road leading to such a revival was through a scientific study of the Jain literature and philosophy and had thought of founding a College, in which students would learn—besides Sanskrit—Prakrit, the language of the Jain sacred books, which had long been neglected as a language, and almost forgotten. This plan, which he had long cherished, he was first able to put into execution, on a small scale, at Mandal in Gujarat, where with the help of ten scholars he had assembled, he opened in the year 1902 a school, which after the name of the great Jain polygraph of the seventeenth century, Yaso Vijaya, he called the *Yaso-vijaya Jain Pathasala*. But Mandal was not a place where a college on the lines intended by him could prosper, and he soon thought of removing it to a more central place, and selected for it Benares, the traditional seat of Brahmanic learning, the heart of Hinduism! It



was a very audacious and almost mad idea for a Jain *sadhu* to go and found a Jain college in a country and in a city where Jain monks had not been seen for centuries, and where Jainism was generally unknown, and any attempt to re-import it was sure to meet with the most strenuous opposition. All those, to whom Dharma Vijaya manifested his idea, dissuaded him, and represented to him the difficulties which seemed to render that idea impracticable:—how to cross that vast stretch of country barefooted, where to obtain alms, where to find shelter amongst people determinedly hostile, who had never heard of a Jain monk and who, even if they meant to be kind to them, did not know what food was fit for them to eat and what not, how to cross the forests and the rivers which barred the road, and after reaching their destination, how to overcome the hostility of the Brahmins who would certainly give them no quarter and no rest! It really seemed to be a mad attempt, but Dharma Vijaya was not mad, and his future success proved it. He remained unshaken in his determination, and one day with six monks and a dozen pupils, and no other conveyance but his bare feet and his walking staff, no other luggage but the wooden bowl in his hand, and the bundle of manuscripts on his shoulder, no other guide but his faith, he was seen by the people of Gujarat to set off on the road to Benares.

The difficulties of the road soon grew so great that his followers became disheartened and begged of him that he should turn back. In places, the distance between one village and another was a full day's march, and after they had reached the village, fatigued by the journey, and hungry and thirsty, who was there to give them as alms the pure vegetable food only that a Jain

*sadhu* is allowed to take, the strained hot water only that a Jain *sadhu* is allowed to drink? But nothing could shake Dharma Vijaya's faith. He perhaps had before his mind the vision of the first *acharyas* who were crossing the plains of Hindustan in all the directions to propagate the religion of the Jina, amongst hostile people, in the territories of hostile rulers who would consider them as pernicious heretics and persecute them and even imprison and torture them; he confided in the goodness of his cause, and he went on. Making his way through Rajgadh, Ujjain, Maksiji, Sajapur, Guna ki Chhawani, Sipri, Jhansi, Kalpi, and Cawnpur, and preaching in all these different places, he at last reached Benares on the day of the Aksaya tritiya of Vaisakha of the year Samvat 1959 (1903 A.D.).

The first days spent in Benares were very trying. The pious Hindus of the place would of course do nothing for the heretical monks who had come from Gujarat; those who knew something about the Jain religion would call them Mlechchhas and *nastikas*, and all would say that they were untouchable and outcasts and should be avoided. With difficulty Dharma Vijaya succeeded in obtaining a shelter in a small dilapidated *dharmasala* in Sut Tola, and that wretched building was the headquarters of the Yasovijaya Jain Pathasala for the first nine months. But in the meanwhile a search for a suitable building had been made and this was found at last in the Nandan Sahu Muhalla, where a large building known under the name of Angreji Kothi was on sale. The building was purchased by Virachanda Dipachanda and Gokulabhai Mulachanda, two devout seths of Bombay, and presented to the Pathasala. Here the College rapidly prospered, the number of students rose at once to fifty and sixty,

the funds necessary for the upkeep were enlarged by contributions, the facilities afforded to students were increased by the creation of a library named the *Hemachandracharya Jaina Pustakalaya*, under the care of Dharma Vijaya's first disciple, Indra Vijaya.

But if one were to think that the foundation of the Pathasala absorbed all Dharma Vijaya's attention whilst in Benares, he would little know of Dharma Vijaya's wonderful activities. Ever since his arrival in Benares, evening after evening, he had been visiting with his monks the most frequented places in the city and had been preaching to the crowd, not with a view to convert any, for he knew the Hindus of to-day to be so blindly obstinate in their inveterate beliefs that not even a miracle in daylight would convert them, but with a view to make the noble principles of the Jain religion known to people who had never heard about them, to correct their erroneous ideas, to win their sympathies and overcome their diffident and unreasonable hostility, and last but not least, to inculcate in their minds the precept of *ahimsa*, which he believes to be of a universal value and would like to see observed by men of all countries and creeds. His sermons, which were delivered with that forcible and at the same time simple eloquence of which he possesses the mastery, attracted every day more hearers; he soon became the talk of the city, his arguments were discussed by the pandits in their conversations, every one wanted to go and hear him at least for once. One day the Maharaja of Benares sent for him; and he went with his monks and with his students to the Palace, and there before the Maharaja and a circle of pandits who had there assembled he made a lucid exposition of the Jain religion, showing how the five cardinal precepts of Jainism—do not

kill, do not lie, do not steal, do not be greedy, do not fornicate, are the same as those in which the Hindus themselves believe; explaining that the Jains do not teach anything repugnant to the religious susceptibility of the Hindus, nor anything subversive; on the contrary, they teach obedience to the paramount power and respect to all individuals irrespective of station and caste, and pleading that they should also be treated with the same broad tolerance with which they treat others. The Maharaja, though a very orthodox Hindu himself, was so pleased with the foreign monks and with their noble efforts that from that day he began to take a very keen interest in the Pāthasālā and to encourage its growth by all sympathetic means. In this way the fame of Dharma Vijaya rapidly spread, and in the year 1906 he was amongst the savants invited to attend the Sanātana Dharma Mahāsabhā which was to be held on the occasion of the Kumbha Melā at Prayāga (Allahabad). He accepted the invitation, thinking that it was a good opportunity to speak about the Jain religion and awaken interest in it, and that he succeeded in this is proved by the fact that after the *sabhā* the Maharaja of Darbhanga, who was present there, invited Dharma Vijaya to his bungalow and questioned him about the points of difference between Jainism and Buddhism.

There is a saying that as waters are good only when flowing, so Jain monks are good only when wandering. All Dharma Vijaya's objects in Benares had been accomplished, and he now thought he must resume his peregrinations, and go and sow the peaceful seed of Jainism in other countries. He thought of Magadha (Bihār), the country sacred in history as the cradle of Jainism, the country where Mahāvira was born, and preached, and

attained omniscience and *moksa*, the country which had since been reconverted to Brahmanism and in which, besides a few places of antiquarian interest, nothing more remained to record the ancient faith. What an opportunity for a Jain monk to visit that country, make a pilgrimage to the places sanctified by the life of Mahāvira, and re-echo in the air the sound of his words which had long died and gone forgotten! After the rains of the same year 1906, with four monks and twenty students from the Pāthasālā, Dharma Vijaya left Benares bound for Magadha. At Arrāh, where he found a few Jains of the Digambara sect, he stopped a few days to preach to them, then he proceeded to Patnā. Here he was joined by the other students of the Pāthasālā and with them all he made the pilgrimage to the Jain *tīrthas* of Bihār, Pāvāpuri, Kundalpur, Rājagrihi, Gunāyā, Ksatriyakund, and lastly Sammeta-sikhara (Pārswanātha Hill), the most sacred of all the *tīrthas*, the mountain on which twenty out of the twenty-four Tirthamkaras are believed to have attained the *moksa*. But he would not stop here. He saw lying before him the vast country of Bengal where the precept of *ahimsā* was most disregarded, and he would not suffer to turn back without sowing a few words of peace in that virgin soil. Undeterred by the local difficulties, which in Bengal for a Jain monk were greater than anywhere else, and by a varicose trouble which made walking a torture, he continued his journey as far as Calcutta. Here he found a number of devout laymen amongst the Marwari community, but he was not contented with preaching to them; he preached also to the Bengalis, and had the satisfaction to see several Babus renounce the eating of fish after his advice. The arguments which he used against his opponents to show that the



respect for all forms of animal life is enjoined even by the Brahmanic *sāstras*, are embodied in a pamphlet which he wrote in Hindi under the title of *Ahimsādigdarsana*. One argument is very ingenious. To silence those who were trying to justify the sacrifice of goats to the Kālī Mātā with the authority of a passage from the *Durgā Saptasatī* where it is said that the Mātā should be worshipped with "animals, flowers, and perfumes,"<sup>1</sup> he argued that offering does not mean slaying, and that in the same way as the flowers are offered intact and then thrown away, so the victims should be offered intact and then let loose. In Calcutta he consecrated five new monks from amongst the twenty students who had followed him from Benares, and one of these was Vidyā Vijaya, one of Dharma Vijaya's most distinguished disciples.

Fecund of results as his visit to Bengal had been, Dharma Vijaya realized that these results would be only transitory if the efforts which had brought them about were not continued. The best means to secure a continuation of these efforts was in his opinion to found a *Gurukula* in some quiet village of Bengal or Bihār, where Brahmin students would receive an education imbued with the philanthropical principles of Jainism, and on leaving the school after their training, would carry with them these principles and spread the knowledge of them throughout the country. The idea was perhaps more plausible than practicable, but Dharma Vijaya had already collected the funds necessary for its realization and the *Gurukula* would have risen at Pāvā, the place sanctified by the *nirvāna* of Mahāvira if the decaying state of the Yasovijaya Jaina

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<sup>1</sup> पशुपुष्पैश्च गन्धैश्च



Pāthasālā had not required his immediate return to Benares. Before leaving Bengal, he availed himself of the easy opportunity which the proximity of the place offered him for visiting Nadiyā, the town of the celebrated logicians, logic being a discipline in which he is personally well versed and most interested. On reaching Benares, he found his Pāthasālā in a most deplorable condition. During his absence, in spite of the efforts of the teachers, the number of the students had decreased from fifty and over to only five or six. He realized that the disaffection of the students was due to the excessive burden imposed upon them by the contemporaneous compulsory study of disparate and all difficult subjects and lost no time in remedying the evil by remodelling the entire curriculum in such a way as to allow a certain amount of specialization. The reform was very successful and the Pāthasālā has been flourishing ever since.

One auspicious morning of the year 1908 a large meeting assembled in the premises of the Yasovijaya Jaina Pāthasālā, under the presidency of His Highness the Maharaja of Benares. It was for the purpose of presenting to Dharma Vijaya a *sammānapatra* signed by over a hundred amongst the most distinguished pandits of Benares, Bengal and other parts of India, conferring on him the title of *sāstravisārada Jaināchārya* in recognition of his learning and of his propagandist and educational activities. In replying to the addresses read before him on the occasion, Dharma Vijaya emphasized the significance of that honour, not in that it was conferred on himself, as he modestly deemed he did not deserve it, but in that it was conferred on a Jain monk by the consensus of the Hindu pandits of India and under the auspices of a

Maharaja who also was a staunch champion of the Hindu faith. Indifferent as he was to personal honours, he could not be indifferent to such an example of tolerance and broad-mindedness, which gave him particular pleasure in that he also was a strong partisan of mutual tolerance and co-operation, and from the very beginning of his career had always endeavoured to bring about a better understanding between Jains and peoples of other caste and creed, and to eliminate the secular barriers of narrow-mindedness which made them diffident and even hostile towards one another. Though a Jain himself, he believed in the educational value of the study of all religions, and admired the broad-mindedness of European scholars who with the same impartial benevolence viewed and favoured the study of any religion of the West as well as of the East. In consequence of the title of *āchārya* conferred on him on that day, Dharma Vijaya's name was changed into Vijaya Dharma, by reversing the two terms as is often done in the case of Jain *āchāryas*, and the appendage of *Sūrī* was added to it.

Great as his achievements in Benares had been, Vijaya Dharma Suri did not deem his work in that city completed until he had founded another charitable institution, a *Pasusālā*, or Animal Hospital, to relieve the sufferings of the poor dumb world to which the Jains extend their feelings of compassion and sympathy. Towards the end of the year 1911 Vijaya Dharma Suri left Benares to return to Gujarat. His intention was to march slowly, halting all along his route to preach and scatter the peaceful evangel of the Jina wherever it was needed. Passing through Ajodhya, Fejābād, Lakhnau, Cāwnpur, Kanauj, Farukhābād, Kāyamganj and Firozābād, he reached Agrā just before

the rainy season of 1912, and halted there for the four months during which Jain monks are not allowed to peregrinate. It was during this halt that he carried into execution, with some modifications, his plan for a *Gurukula*, which he had first intended to open at Pāvā, in Magadha. The new institution arose at Pālitanā, in Kāthiawār, in the form of a boarding school called the *Yasovijaya Jaina Gurukula*. Supported by generous contributions of charitable seths, the new school prospered very rapidly, and the very first year gave admission to about sixty pupils. In Āgrā itself, Vijaya Dharma Sūri, with the financial help of Laksmīchand, a local seth, caused a Jain Library to be started and a Free Dispensary to be opened.

The rains over, Vijaya Dharma Sūri continued his journey through Mathurā, Brindāvan,<sup>1</sup> Bharatpur, Jaipur, Ajmer, and Beāwar. In the last-mentioned place he halted for the *chaturmāsa* of the year 1913, and devoted a good part of his time to trying to bring back to orthodox Jainism the schismatic sects of the Sthānakavāsīs and the Terāpanthīs, which in Beāwar are largely represented. Leaving Beāwar after the rains, he entered into southern Mārṇwār. The sight of the scattered ruins of ancient Jain temples and of old Jain libraries left a prey to white ants and mice in that country where formerly Jainism was very prevalent and very flourishing, must have been very grievous to his heart. Being an archæologist and a philologist himself, he was naturally led to deplore that state of things, which had its roots in the apathy and ignorance of the inhabitants, and to ask himself what could be done to awaken some interest in the relics and productions of a glorious past that were thus allowed to decay and rot in

neglect. Just about that time Professor Hermann Jacobi, the most distinguished student of Jainism living, who had been connected with Vijaya Dharma Sūri through a correspondence of many years, had come out on a visit to India, and was going to meet the Āchārya in Rājputānā. It was an excellent opportunity, and Vijaya Dharma Sūri resolved to utilize it in connection with a scheme he had been contemplating for promoting the revival of Jain culture in that part of India. This scheme was to hold a *Jain Literary Conference* on the occasion of the Professor's visit, and study the steps to be taken in order to remedy or at least mitigate the evils alluded to above. Jodhpur was chosen for the seat of the Conference, and there the delegates and visitors met in the beginning of March, 1914, under the patronage of the Agent to the Governor-General in Rājaputānā and the presidency of Dr. Satischandra Vidyābhūṣana of Calcutta, and discussed the means to be adopted for preserving and divulging the productions of the ancient Jain civilization from the stone inscriptions which lay buried under the debris of ruined temples to the manuscripts which are slowly but inexorably eaten up by white ants in dusty *bhandārs* and obstinately and superstitiously concealed from the eyes of students who would rescue them from oblivion and destruction.<sup>1</sup> Though the Conference was not fecund of practical results, nor could it be expected to have been otherwise when it was to deal with a backward and indifferent country like Mārwar, yet the efforts of Vijaya Dharma Sūri were in the right direction, and

<sup>1</sup> The transactions of the Conference, together with papers contributed by Jain students from different parts of Europe and India, have been published by Abhayachandra Bhagavanadasa Gandhi in a volume: जैनसाहित्यसंमेलनकार्यविवरण, Bhavnagar, 1916.

the enthusiasm which he displayed in that connection was more that of a Western archæologist and philologist than that of a Jain monk who is generally expected to care only for the strictly spiritual side of his particular religion.

Leaving Jodhpur after the Conference, Vijaya Dharma Sūri proceeded to Osiya to visit the ancient Jain *tirtha*, and thence bent his way towards Godwar, a country which called his attention not only on account of the many ancient Jain temples with which she is scattered, but also on account of the unenlightened condition of her numerous Jain population. The *chaturmasa* of that year was spent at S'ivganj (near Erinpura). When the rains were over, Vijaya Dharma Suri resumed his peregrinations throughout the territory of Godwar, visiting practically every village from the five *tīrthas* of Varkana, Nadol, Nadlai, Ghanerāo, and Ranakpur to Kesariyaji and founding *pāthasālās* in several places, where they were most needed. Then, after a tour in Mewār which gave him a good scope for archæological researches in connection with Jain temples and inscriptions, he went into Gujarat to satisfy his countrymen's desire to see him again amongst them, and is now peregrinating in the villages of the plague-stricken Kathiawar, still exercising his powerful influence to lead the people further on along the way to enlightenment and progress.

Now it remains for me rapidly to summarize the results of Vijaya Dharma Sūri's literary activity. The greatest monument which he will leave to posterity is a Series of Sanskrit and Prakrit works called the *Yasovijaya Jaina Granthmālā*. This publication was started by him in Benares in 1904 for the purpose of rescuing from oblivion important Jain works which



deserved to be made known, and its volumes have been distributed freely to all the principal libraries and colleges in India, and the oriental societies in Europe. The works have been edited with great care and accuracy, and the very favourable reception given in Europe to the collection is the best proof of its intrinsic value and its importance. So far 75 volumes have been published, and they include works embracing a very large range of subjects such as grammar, lexicography, logic, chronology, fable, poetry, etc. The publication, though on a smaller scale, has been compared to the famous *Kāvya-mālā* of Bombay, and certainly is not inferior to it in accuracy.

The first original works composed by Vijaya Dharma Sūri were mostly of a polemic and propagandist nature. These were composed during his stay in Benares and in Calcutta with the special object of making the fundamental principles of Jainism favourably known and meeting the<sup>2</sup> opposition raised against him by the Hindus, which often was dictated by ignorance and misunderstanding rather than by hatred and malevolence. One of these works, the *Ahimsadigdarsana*, has already been mentioned above. The others are : the *Jainatattva-digdarsana*, a summary exposition of the Jain philosophy which Vijaya Dharma Sūri read at the first Convention of Religions held in Calcutta in 1909 ; the *Jaina-siksādigdarsana*, which he wrote on the occasion of the second Convention of Religions that was held at Prayaga in 1911 ; and the *Puruṣārthadigdarsana* and *Indriyaparājayadigdarsana*. All the above treatises are in Hindi and have had a large diffusion, each of them having run through several editions.

The work in which Vijaya Dharma Sūri first revealed himself as a philologist and an erudite critic, is his edi-



tion of the *Yogasāstra* of Hema Chandra, published in the Bibibliotheca Indica. The first fasciculus of this edition was attacked in a rather unmerciful way by an Italian critic, Prof. F. Belloni-Fillipi, in an article contributed to the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Lxii, pp. 782-7). But in his rejoinder to the Italian Professor's criticism, published in the *Journal of the Asiatic Society of Bengal* (1910), Vijaya Dharma Sūri displayed such a sound erudition and such a mastery of his subject that he was not only fully justified before the eyes of the world, but everyone was also convinced that the Ācharya had gone to work with all the care and scholarly method which is expected from an editor, and that he was the right man to undertake that publication.

In the year 1911, Vijaya Dharma Sūri started the *Jain Sāsana*, a fortnightly paper, in Gujarati and Hindi, which is published at Bhāvnagar. It is essentially a Jain organ, and it aims at spreading amongst the Jain community a better knowledge of their religion, and at the same time guiding them to further enlightenment and progress. Since the time of the issuing of the first number of the paper, for a period of four years uninterruptedly, Vijaya Dharma Sūri had been contributing to its columns a series of articles under the title of *Dharma Desanā*, i. e. "religious instruction," in Gujarati. These have now been collected into a huge volume under the same title of *Dharma Desana*,<sup>1</sup> and they constitute a handy manual laying before the reader an easy and popular exposition of Jainism, conducted on the same simple lines which the Ācharya ordinarily follows in his public sermons. It is a book of very pleasant reading,

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<sup>1</sup> Bhavnagar, Samvat 1971.

just as the Ācharya's sermons are of pleasant hearing, and the very frequent quotations of Sanskrit and Prakrit verses with which the text is interspersed, and the anecdotes with which the exposition is enlivened, greatly add to the attractiveness of the book.

These last years, Vijaya Dharma Suri's predilection has been converging towards a new direction, whereby he has given a new proof of his great versatility. He has been taking interest in archæological and historical researches in connection with Jainism, and has been collecting material, both manuscript and epigraphical, which I know from his disciples to be rich and valuable. Some results of this new tendency of his literary activity have already appeared. One is a monograph bearing the title *Devakulapātaka*, in which the author has given a sketch of the history of Delwara, a small village in Mewar, about 17 miles to the north of Udaipur, which four or five centuries ago was a prosperous town, full of Jain temples. In appendix to this sketch, Vijaya Dharma Sūri has given the text of twenty-six inscriptions, which he has found partly amongst the ruins of the above-mentioned temples, and partly on consecrated images preserved locally. The monograph is especially noteworthy for the painstaking accuracy and the strict method with which it is written, and for the erudite notes with which it is illustrated. Another publication of a historical character is a series which the Ācharya has just inaugurated, under the title of *Aitihāsika Rāsa Samgraha*, for the publication of such Jain *rāsas*, in the vernaculars of Gujarat and Rajputana, as appear to possess some historical value: Two fasciculi of this series are already out, and others are in preparation, but as I have already given an idea of this publication in the *Indian Antiquary*,

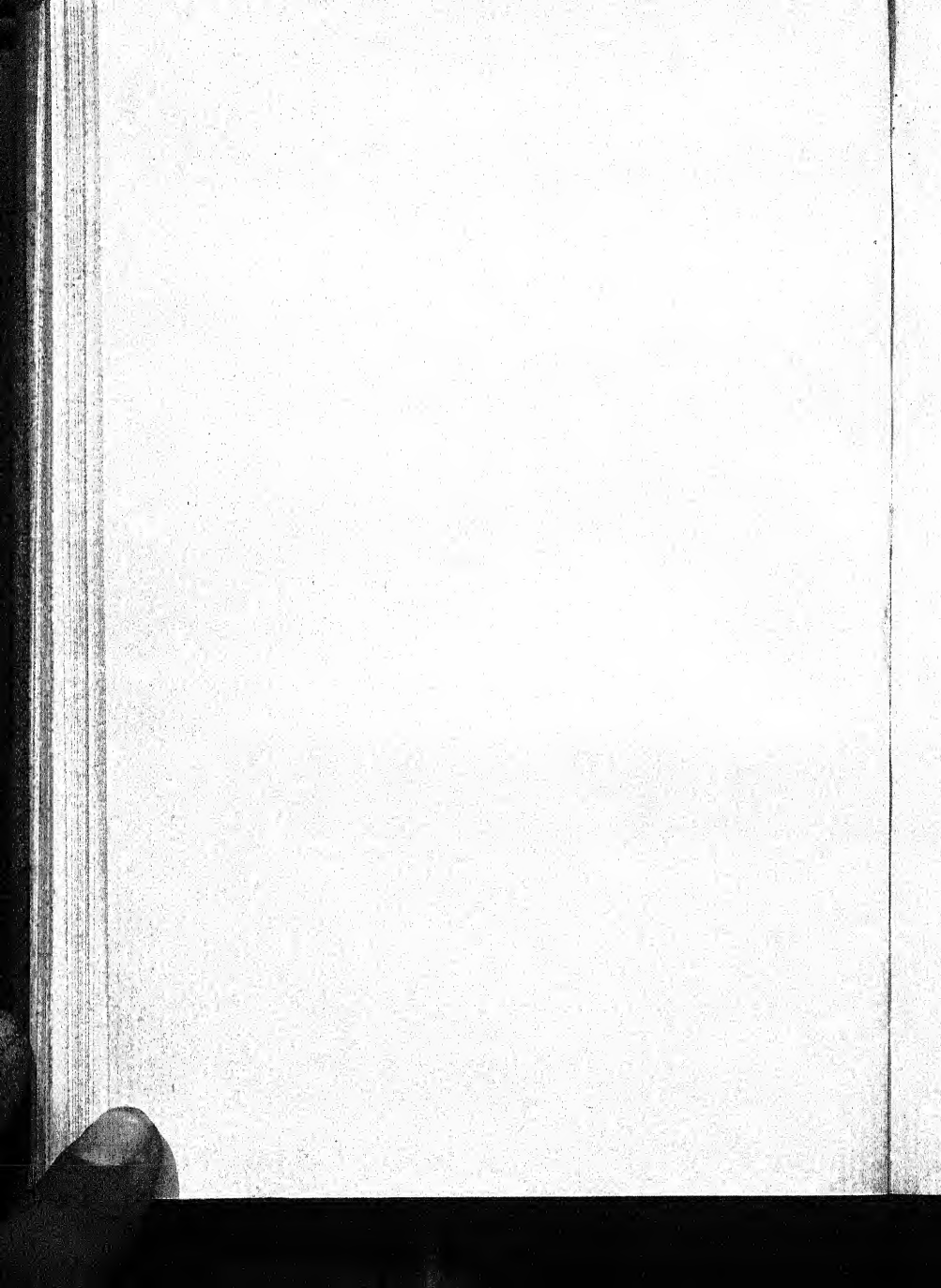
I do not think it necessary to expand on its merits again here. Lastly, I may mention that Vijaya Dharma Suri has just made arrangements to start in Āgra a monthly journal in Hindi, Gujarati, and English, to be devoted to articles on literature, history, archæology, art, etc. It will be called *Dharmābhyudaya*, and I understand that the first number is already in the Press.

BIKANER: }

16th November, 1917. }

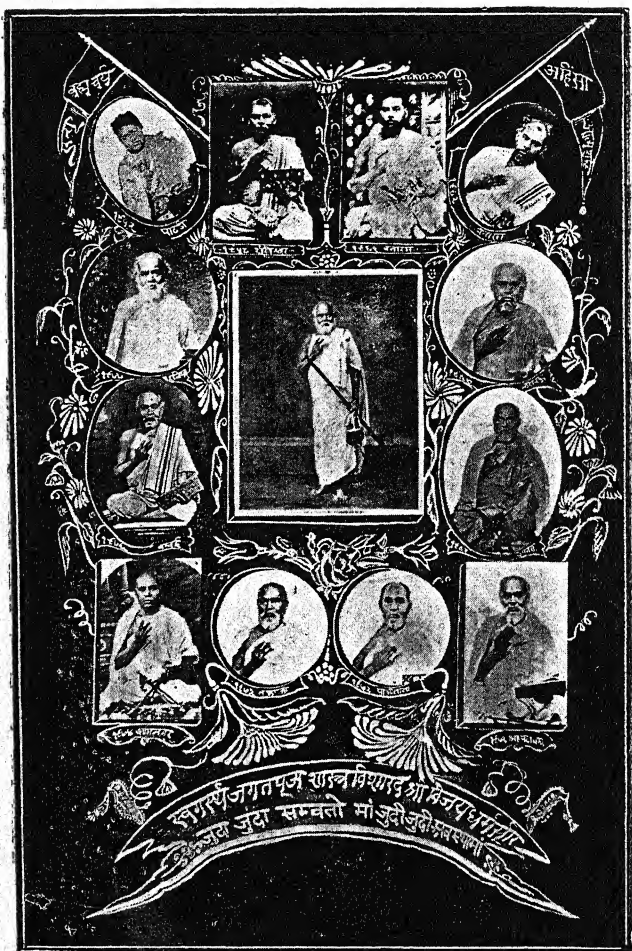
L. P. TESSITORI.

[NOTE:—The above sketch is a reproduction of the inspiring pamphlet, "*Vijaya Dharmā Suri: A Jain Acharya of the Present Day*" written by L. P. Tessitori during the lifetime of the Acharyaji.]



FROM THE GAMBLING DEN  
TO THE  
ACHARYA PITHA

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Various stages of Acharya Vijaya Dharma Suri.



# From the Gambling Den to the Acharya Pitha

BY PROF. A. CHAKRAVARTI, M.A., I.E.S., MADRAS

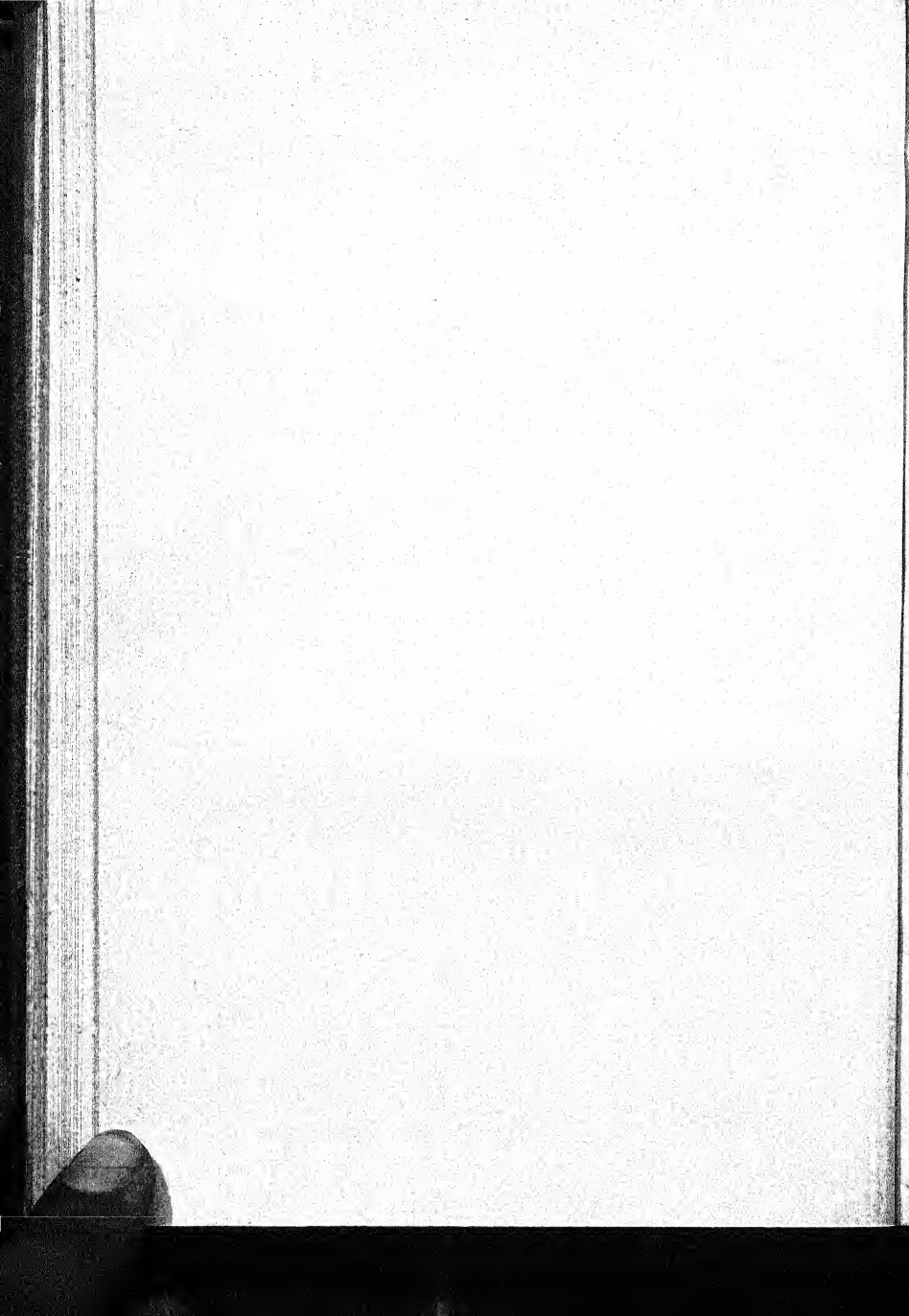
In the days of material civilization when the worth of everything is estimated by its economic utility, it is a matter for great satisfaction to read the life of a self-less worker, whose motto was 'Truth and Duty.' A nation's greatness depends upon such heroes. The law of self-sacrifice is the law of the development of man. To persons like V. D. Suri, life means service to mankind. He was born of a humble Vaishya family in Kathiawar, in the year 1868. His father was one Ramachandra, his mother Kamala Devi. The young child, who was to be the famous monk, was called Mulachandra. There was nothing extraordinary in his early career. His life in school was quite disappointing. He failed to give his teacher satisfaction or promise of any kind, being irregular and inattentive. The school master gave him up in despair. He was taken by his father into his shop as an assistant. He was no better. He fell into bad company. He contracted the habit of visiting the gambling den and became a source of illicit drain on the limited resources of his father. One day he lost heavily in gambling, for which he was severely scolded by his parents. What appeared to be the cause of ruin of the career of the youth really proved a blessing in disguise. He

ran away from home, having lost the sympathy of his parents. The little misfortune made him contemplative. He reflected upon wealth and its place in life. He bitterly experienced that it was more fruitful of pain and misery than of anything else. He naturally liked to live the life of a religious mendicant, absolutely untrammelled by worldly possessions. He was fortunate in getting a learned and sage master in the person of Vriddhichandra of Bhavanagar, who took a paternal interest in the young man. The youth was initiated as a Jaina monk, and this was the beginning of the wonderful life-career which attracted the admiration of European savants. He was called at his initiation on May 12, 1887, Vijaya Dharma. Under the sympathetic guidance of his learned Guru, he became a keen student of the sacred literature of the Jainas. In 1893 his Guru passed away. Vijaya Dharma Suri succeeded him. He was actuated by the one motive of serving the Truth. He wandered from place to place bare-headed and bare-footed with no accompaniment except his begging-bowl. He successfully diverted the wealth of his community towards charity and public utility. His great achievement was the establishment of a *Jaina Pathasala* in Benares in spite of the hostility of the Brahmins, whose good will and sympathy were finally won by the Suri by his own good-natured sincerity. The monk's good work was appreciated by the Maharaja of Benares, who took a kindly interest in his mission. Even to this day, the Vidyalaya in Benares is an important centre of Jaina culture. In the year 1906, Dharma Vijaya attended the Sanatana-Dharma-Maha-Sabha, held at Allahabad. Through his eloquence and scholarship,

he attracted the attention of the Maharaja of Darbhanga, who invited him to his place of residence where Dharma Vijaya explained to him the fundamental difference between Buddhism and Jainism to the satisfaction of the Maharaja. After his travels in Bengal and Behar, he returned to Benares, where he was welcomed by all the scholars and Pandits, whose recognition of his learning and other activities brought him the title of *Shastra Visarada Jainacharya*, in an assembly presided over by His Highness the Maharaja of Benares. Though he belonged to the order of Monks under rigorous discipline, Vijaya Dharma Suri was entirely free from the usual defects of narrow orthodoxy. He took a lively interest in the methods of Western research. Naturally his broad-mindedness and intellectual candour brought him the admiration of several Orientalists such as Drs. Jacobi and Thomas.

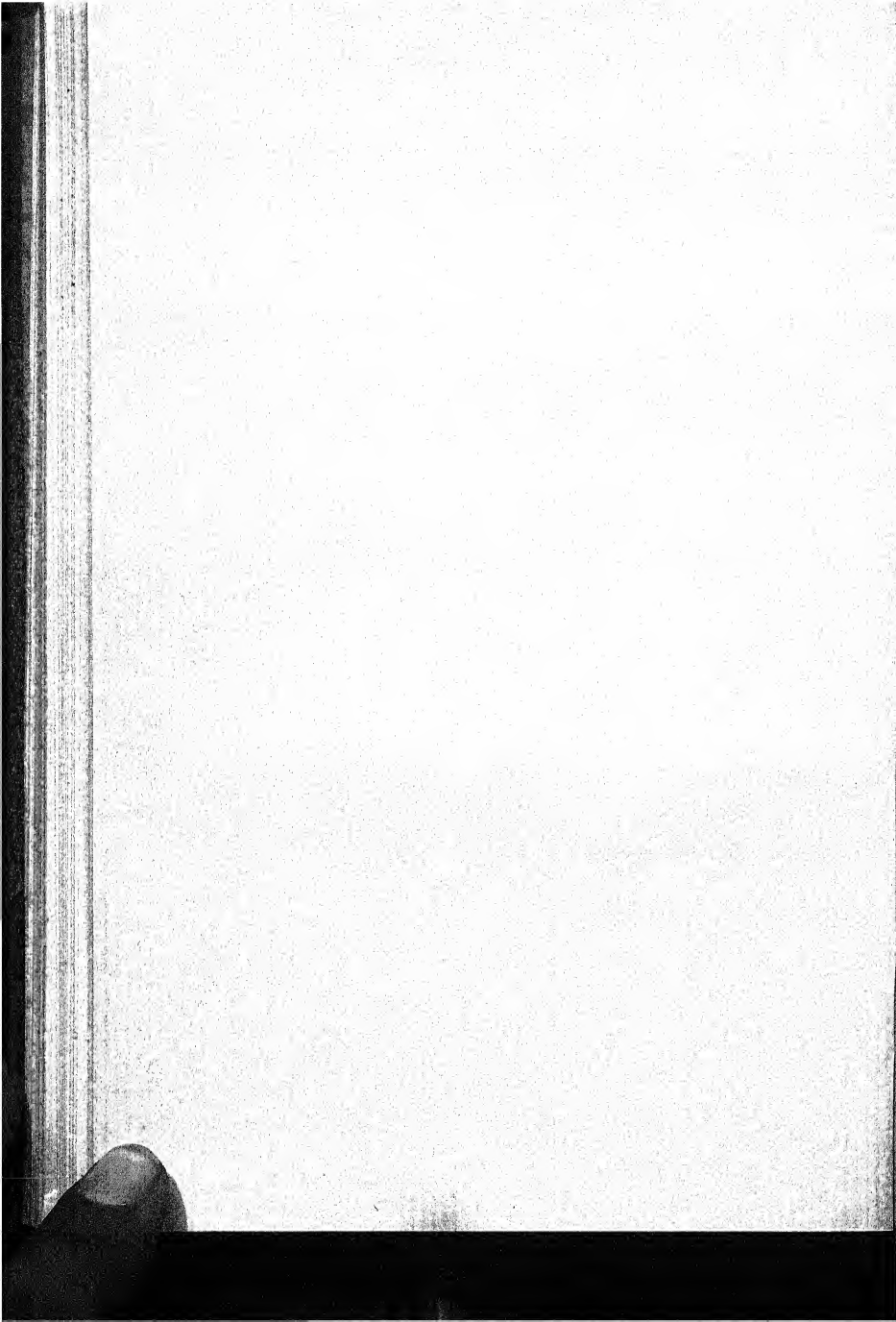
It is not necessary to enumerate the several achievements of the great Acharya in the field of literature, religion and education. The institutions started and nourished by him, would be a monument of his great work for the regeneration of his countrymen in general, and his community in particular. His personality would naturally transport us to those days of ancient India, when *Muni-Sanghas* carried the light of culture and civilization from place to place, from the king's court to the humble hamlets, instructing all. A revival of such an ideal is a necessary factor in bringing about the regeneration of India.

—"Indian Review," Madras



AN EMINENT PREACHER  
OF  
AHIMSA





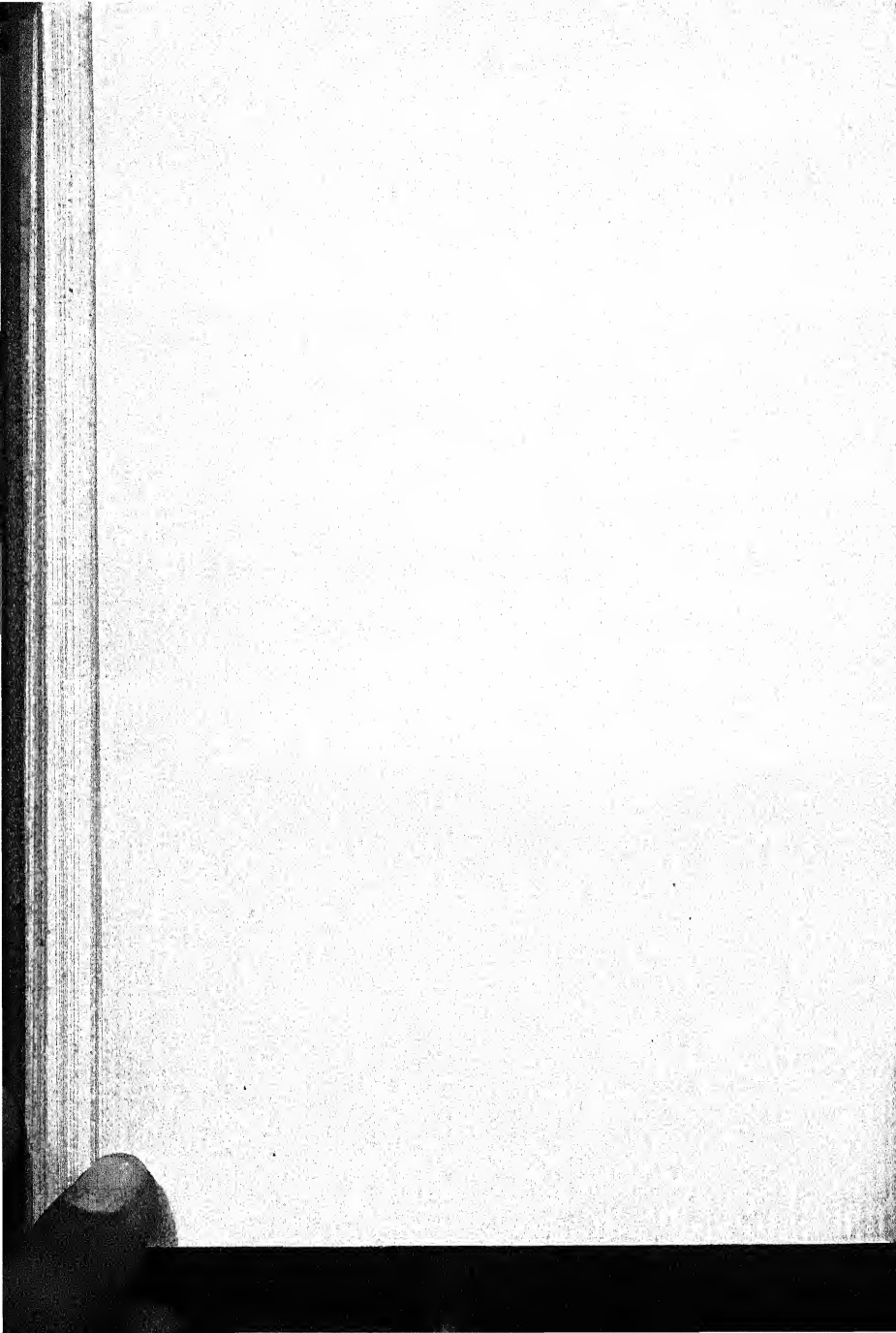
# An Eminent Preacher of “ Ahimsa ”

‘ THE NEW TIMES ’, KARACHI

Mr. P. T. Shah, Secretary of the local Jain Association, has received a telegram to say that “ Acharya Maharaj Vijaya Dharma Suri left this world on Tuesday morning 6-30.” The news has flashed through the Associated Press throughout the country. The news will be received with profound sorrow by students of ancient Indian cultures and religions. Vijaya Dharma Suri was at once a scholar and a saint. He was, perhaps, the best known of the Jain leaders, and he counted among his friends eminent European scholars like Prof. Jacobi, Dr. Hertel, and Dr. Guerinot. The news of his passing away comes with all the greater suddenness as only a few days ago he greeted to his place the great French *savant* Prof. Levi who paid a visit to Sivapuri only to meet the Jain saint and scholar. In the course of his speech in Sanskrit, at Sivapuri, Prof. Levi paid a rich tribute to the services of Vijaya Dharma Suri. The literary work of the Jain saint is well-known to several European *savants*; and the Journal of the Asiatic Society of Bengal published, some years ago, a learned criticism from Dharma Vijaya's pen of the views on *Yogashastra* expounded by the Italian critic, Prof. F. Belloni Fillipi. Dharma Vijaya did much to create that Jain Revival, of which we see signs in several places to-day. An eloquent preacher, he carried the message of *ahimsa* far and wide. His book in Hindi

on *Ahimsa-dig-darsana* is well known. He established a Jain College at Benares and a Jain Gurukula in Kathiawar. He edited several Jain books and started a series, of which at least 75 volumes have been published. He also started Jain papers in Gujrati and Hindi. Karachi citizens will pay homage to this great man at a Public Meeting to be held on Saturday, at the Khalikdina Hall. It is a happy sign that men of different religious and political views are joining hands together to convene the meeting. Vijaya Dharma Suri is worthy of all honour. May his soul rest in Eternal Peace!

SOME OF THE INNUMERABLE  
CONDOLENCE TELEGRAMS





# Some of the Innumerable Condolence Telegrams

Received after the Passing away of Acharyaji

1. Received wire. Extremely sorry at decease.  
Jaina Sangha,  
Patri, (Ahmedabad.)
2. Extremely grieved to hear heart-rending news  
of Acharya Maharaja's decease. Unbearable loss to  
Jain community; most hearty condolences.  
Jaina Swetamber Sangha,  
Nagpore.
3. Amalnerians extremely grieved at Acharyaji's  
demise. Jain community lost its pillar. God bless his  
soul.  
Jain Sangha,  
Amalner, (E. Khandesh.)
4. Extremely sorry for sad death of Maharaj  
Dharmavijaya Suri. Strike made here. Peace remain  
with his immortal soul.  
Jain Sangha,  
Amreli, (Kathiawar.)
5. Hearty condolence for Acharya Maharaja's un-  
timely death.  
Shree Sangha,  
Benares, (U. P.)
6. Sorry for death of Acharyaji. Observed *Pakhi*.  
Jaina Sangha,  
Virangam, (Ahmedabad.)

7. Extremely sorry to hear Acharya Maharaj leaving this material world. Market closed to-day in mourning.

Jaina Sangha,  
Limbdi,  
(Kathiawar.)

8. Received. Extremely sorry for Vijaya Dharma Suri's death. *Hartal* observed in his honour.

Motamahajan,  
Amreli, (Kathiawar.)

9. Received. Extremely sorry for untimely death of Acharya Maharajshri, hero of Jaina community.

Jaina Sangha,  
Mahuva, (Kathiawar.)

10. Deeply regretting Acharya's death. May his soul rest in peace!

Sunavala,  
Bhavanagar.

11. Received. Extremely sorry at loss of leading Jaina Acharyaji.

Jaina Sangha,  
Godhavi, (Ahmedabad.)

12. Jaina Sangha, Ambala, in a meeting under the presidency of Vallabh Vijayaji Maharaj, expressed its heart-felt sorrow at the untimely death of Vijaya Dharma Suri, and prayed for peace to his soul; and wishes his Shishyavarga to follow in the footsteps of their Guru with union.

Jaina Sangha,  
Ambala, (The Punjab.)

13. Received heart-rending telegram of decease of Suri Maharaj. Pray for everlasting peace to his soul.

Jaina Sangha  
Udaipore, (Mewar.)

14. Heart-felt regret for Acharyaji's *Swargvas*  
Condolence to all Sadhus.

Hira Chand,  
Ajmer.

15. Extreme regret. All Swetambar Jains suspended business.

Jaina Sangha,  
Beawer, (Rajputana.)

16. Heartily regret Maharajji's death.

Jaina Sangha,  
Indore, (C. I.)

17. Gurukula, students and staff extremely sorry for expiration of Acharya Maharaj, Gurukula founder; *Shasandeva* bless his soul; perfect peace!

Tribhuvan Dass Amarchand,  
Manager,  
Yashovijayaji Jaina Gurukula,  
Palitana, (Kathiawar.)

18. Self and Sri Sangh extremely sorry hearing sad demise of Acharyaji.

Raja Azimganj,  
Murshidabad.

19. Extremely sorry for death of His Holiness Vijaya Dharma Suri.

Jaina Dharma Prasarak Sabha,  
Bhavanagar, (Kathiawar.)

20. Received. Extremely sorry for death of His Holiness Vijaya Dharma.

Dosabhai, Abhaychand and Sangha,  
Bhavanagar, (Kathiawar.)

21. All members extremely sorry; irreparable loss to Jaina community.

Vallabhdas,  
Secretary, Atmanand Sabha,  
Bhavanagar, (Kathiawar.)

22. Very sorry hearing passing away of Acharyaji Vijaya Dharma Suri.

Jaina Volunteers' Corps,  
Bombay.

23. Much grieved at heavy loss. Accept sincerest condolence.

Keshava Lal Dhruva,  
Ahmedabad.

24. Extremely sorry at Acharya Dharma Vijayaji's sad demise. Wish his soul peace.

Motitoli,  
Palitana, (Kathiawar.)

25. Received telegram. Beaten with grieving anxiety at the death of Acharya Maharaj. Praying peace to his soul.

Jaina Sangha,  
Partapgarh, (Rajputana.)

26. Extremely sorry for *devalok* of Acharya Vijaya Dharma Suri. Observed *Pakhi*, *Puja*, *Dharmada* etc.

Jaina Sangha,  
Vankaner, (Kathiawar.)

27. Received. Sorry for loss of that great soul from Jaina Society ; praying next world bliss. *Devavandana* performed. Markets closed.

Jayavijaya and Sakal Sangha,  
Shivaganj, (Erinpura.)

28. Received. Shri Sangha extremely sorry hearing Vijaya Dharma Suri's death.

Jaina Sangha,  
Rutlam, (Malwa.)

29. Received painful news of pious Acharya Vijaya Dharma Suri. Express sincere sympathy.

Jaina Sangha, Agra.

30. Received telegram. *Pakhi* observed. Very sorry. May his soul rest in peace!

Jainacharya Budhisagarsuriji,  
Mehsana, (N. Gujrat.)

31. Sorry for demise of Maharaj. Accept condolence.

Despande,  
Dhulia, (W. Kandesh.)

32. Received. We all sorry for sad demise.

Jaina Sangha,  
Parantij.  
(Ahmedabad.)

33. Received. Great sorrow. Mahajan observed *hartal*. God bless his soul.

Sadhvi Hetsriji and Jaina Sangha,  
Kadi,  
(Baroda State.)



34. We and Sangha very sorry hearing death of Acharya Shri. Did *Devavandana* yesterday.

Acharya Jaya Suriiji,  
Bombay.

35. Received. Vijaya Dharma Suriiji left this world : Sangha grieves much.

Jaina Sangha,  
Botad (Kathiawar.)

36. Received. In Vijaya Dharma Suriiji Jaina community loses able preceptor, philosopher and oriental scholar, whose equal nowhere to be found. His loss irreparable. As mark of respect, *Pakhi* observed with *hartal*, and subscriptions raised for blessings.

Sangha, Kundala,  
(Kathiawar.)

37. Accept my feeling of deep regret and sympathy at the grave loss sustained by Jaina community and Sanskrit scholars.

Pertold,  
Bombay.

38. Received. We regret for death of Vijaya Dharma Suriiji Acharya, observed *Pakhi* to-day.

Jaina Sangha,  
Dhrangdhra, (Kathiawar.)

39. Extremely sorry for Acharyaji's untimely death.

Secretary, Gauraksha Sabha,  
Mahuva, (Kathiawar.)

40. Very sorry for Acharyaji.

Jain Sangha,  
Bulsar, (Bombay Presidency.)

41. Grieved at Acharya Sri's sudden demise.  
Praying peace to departed pious soul. Deeply sympathise with all.

Shri Jaina Swayam Sevaka Mandal,  
Indore.

42. Sorry hearing death of Vijaya Dharma Suri.  
Mohan Vijayaji, Surat.

43. Received telegram. On behalf of Jaina citizens of Nasik I offer my sincere condolences for Acharya. May God console his soul!

Chhagan Lal Damodar,  
Nasik city.

44. Very sorry for Dharma Vijayaji Acharya's death.

Shri Sangha,  
Jamnagar.

45. Received telegram. Very sorry. Read letter; have patience.

Manik Muni,  
Palanpur, (Gujarat.)

46. Extremely sorry for heavy loss to Jainas for Acharyaji's death.

Hira Kuar, Jaina Sangha Samasta,  
Maganbhai Khemchand Topivala, Surat.

47. Most grieved. Sincere prayers for speedy Nirvan.

Pathak,  
Barnagar, (Malwa.)

48. Received. Very sorry for Acharya Vijaya Dharma Suri's death.

Jaina Sangha, Vala,  
(Kathiawar.)

49. Jaina Sangha, assembled in a public meeting, expresses its deep sorrow at the death of Acharya Vijaya Dharma Suri, and sympathises with his disciples in their great bereavement, and hopes that they will continue his great humanitarian work.

V. K. Namjoshi,  
President, Cambay.

50. Received. Shocked at Acharya Vijaya Dharma Suri's death. Here *Devavandan* with *Chaturvidha Sangh*. Bazar was closed; great celebrations, *Puja, ang*i and full light in temple.

Acharya Vijayavirasuri and Jaina Sangha,  
Akola (Deccan.)

51. Acharya Nitivijayaji and Sangha heartily sorry for Acharya Vijaya Dharma Suri.

Jaina Sangha, Veraval,  
(Kathiawar.)

52. His Highness very sorry to hear demise of Jainacharya Vijaya Dharma Suri. I am commanded to convey his condolences.

Private Secretary,  
Maharanaji Sahib,  
Udaipore, (Mewar.)

53. The people of Mahuva have learnt with profound regret of the sad demise of the great Jain-  
 ācharaya Dharma Vijaya Suri, and assembled in public  
 meeting, beg to express their condolences at irreparable  
 loss to the country in general and the Jainas in par-  
 ticular.

Natwar Lal Manik Lal Surti, President  
 Mahuva, (Kathiawar.)

54. Members of *Jaina Svetambar Anandavardhak  
 Mandal*, assembled in an extraordinary meeting, express  
 regret at Acharya Vijaya Dharma Suri's passing  
 away from this world, and record appreciation of the  
 pious services rendered by him, and his noteworthy  
 devotion to the cause of Jaina religion in its various  
 aspects. May his soul rest in peace and bliss! In  
 reverence to his departed soul members held a *pooja* in  
 the temple of *Awantiji Tirth*.

Ananda Vardhak Mandal,  
 Ujjain (Malwa.)

55. Regret Vijaya Dharma Suri's *swargavas*. May  
 his soul be blessed!

Jain Sangha,  
 Prabhas Patan, (Kathiawar.)

56. Greatly disheartened owing death of worthy  
 Acharya.

Jaina Shreyaskar Mandal,  
 Borsad, (Gujrat.)

57. Hearing Acharya Maharaja's death here Sangha  
 very sorry; all work stopped.

Chandan Mal Nagori and Sangha,  
 Chhoti Sadri,  
 (Mewar.)

58. Vijaya Dharma Suriiji died ; sorry.

Lila Chand Gulab Chand,  
Shirpura, (Khandesh.)

59. Maharaj Kumar much regrets death of your  
learned *Guru*.

Personal Assistant,  
Udaipore, (Mewar.)

60. Regret loss of noble friend of literature.

Sukhtankar,  
Principal,  
Holkar College,  
Indore.

61. Passed resolution for condolence at irreparable  
loss of Acharya Maharaj. His soul be blessed !

Hansa Vijayaji Library,  
Baroda.

62. Talaja Sangha extremely sorrow hearing death  
of Maharaj Dharma Vijayaji. Read post.

Keshavaji Junjhabhai,  
Talaja, (Kathiawar.)

63. Extremely sorry for sad demise of Jainâcharya  
Vijaya Dharma Suriiji ; pray his soul rest in peace.

Goghari Visashrimali Community,  
Bombay.

64. Baroda Jaina Sangha deeply deplore loss of  
Acharyaji.

Amthalal Bhai,  
Baroda.



65. We are mournful for the death of Vijaya Dharma Suri.

Balchand Kochar, and Jaina Sangha,  
Amraoti, (C. P.)

66. Extremely grieved hearing death of Acharya Vijaya Dharma Suri. Irreparable loss to whole India.

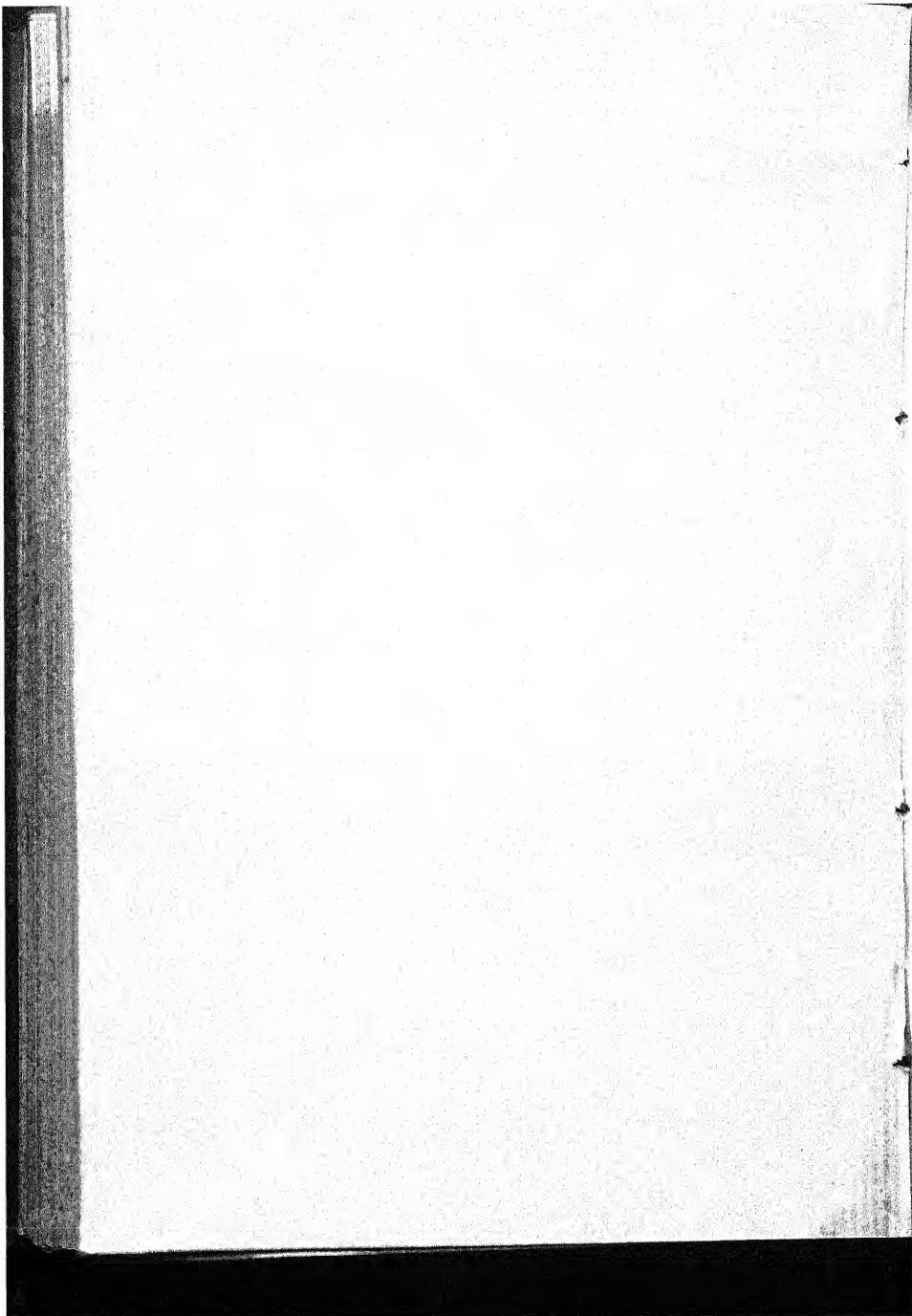
Manshankar Pitambar Das Mehta,  
Bhavanagar.

67. I am so very sorry to hear of the sad death of your Guru, Shri Vijaya Dharmaji. His death is a great loss to the Jaina religious circle. Kindly accept my sincerest condolence.

Vindeshwari Prasad,  
Colonel, Chief Secretary.  
Benares State.

68. I was really very sorry to hear of the departure from our midst of your revered Acharya. Our only consolation is that he has gone to a more peaceful life.

Ganganath Jha,  
Principal, Sanskrit College,  
Benares.



ACHARYA VIJAYA DHARMA SURI'S  
*LAST WEEK* AT SHIVPURI



# The Last Week of Acharya Vijaya Dharma Suri

(BY VIJAYA INDRA SURI)

At first he had been much overcome by his illness; still in his last week he gave up all attachment to worldly objects. Dr. Sylvain Levi came to see him on Tuesday, the 29th August. On that day, he gave him a very short sermon and asked him to come again the following morning at 8 o'clock, when he proposed to speak to him, for about half an hour, on Jaina principles. Dr. Sylvain Levi came the following day, as appointed, and he gave him a full, but brief discourse on what Jaina religion is, a gist of which is given below for the information of the public:—

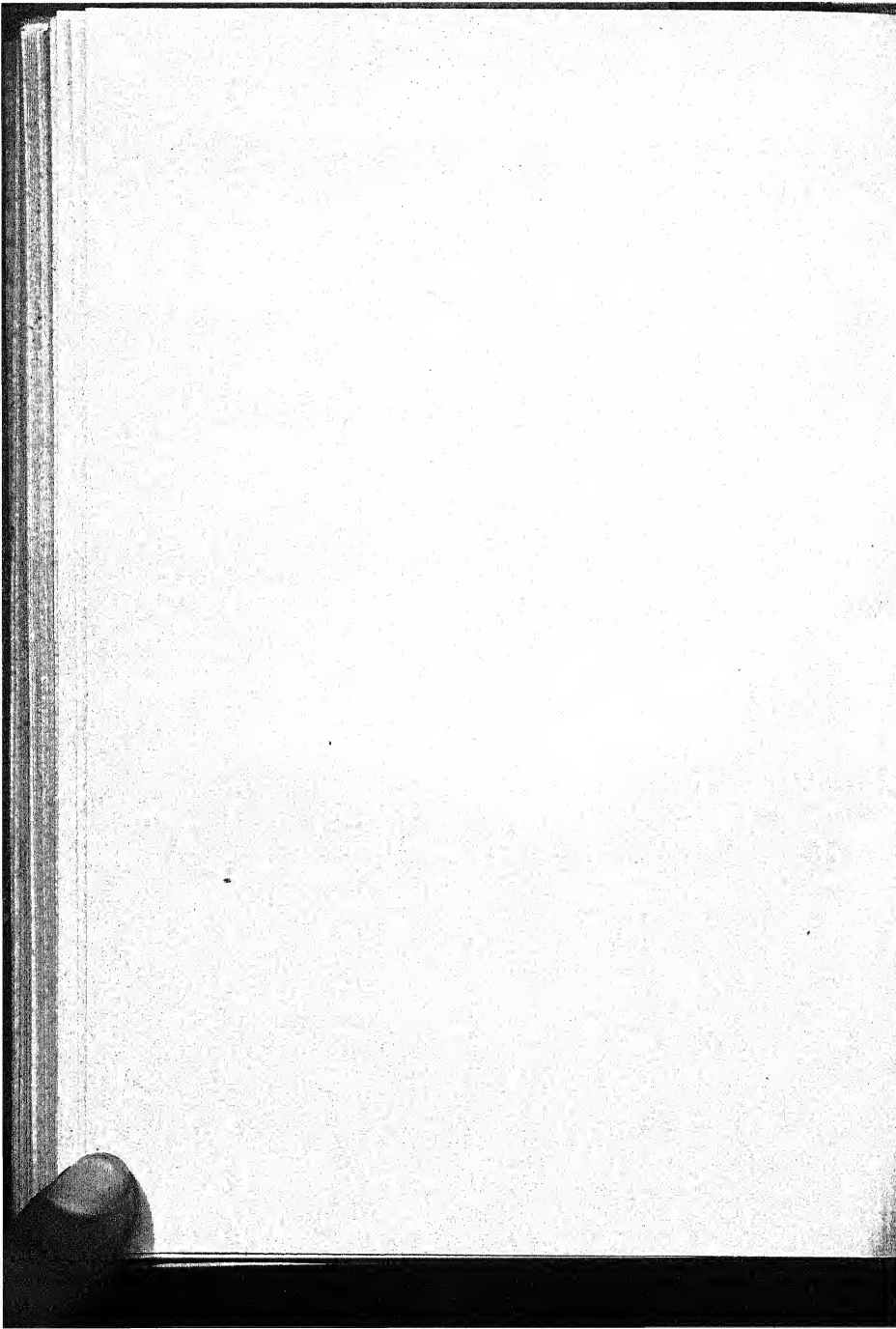
Jainism is that doctrine which advocates *Syadvada* and which not only preaches, but practises the noble and ennobling doctrine of Ahimsa, otherwise known also as the theory of live and let live, which stands as the bedrock on which all other virtues such as liberality, tolerance, compassion and equality take their stand.

He also said that *Syadvada* is not to be confounded with *Sanshayavada*. This satisfied Dr. Levi much and he said that he had not heard such an explanation before and that it was worthy of being borne in mind by all. Dr. Levi asked for the Guru's benign blessing. On the order of the Guru Maharaj, *Vasakshepa* was brought, and Acharya Maharaj threw *Vasakshepa* on his head with his own hands,—as a Jaina Sadhu does on his favourite disciple. Dr. Levi accepted it with great

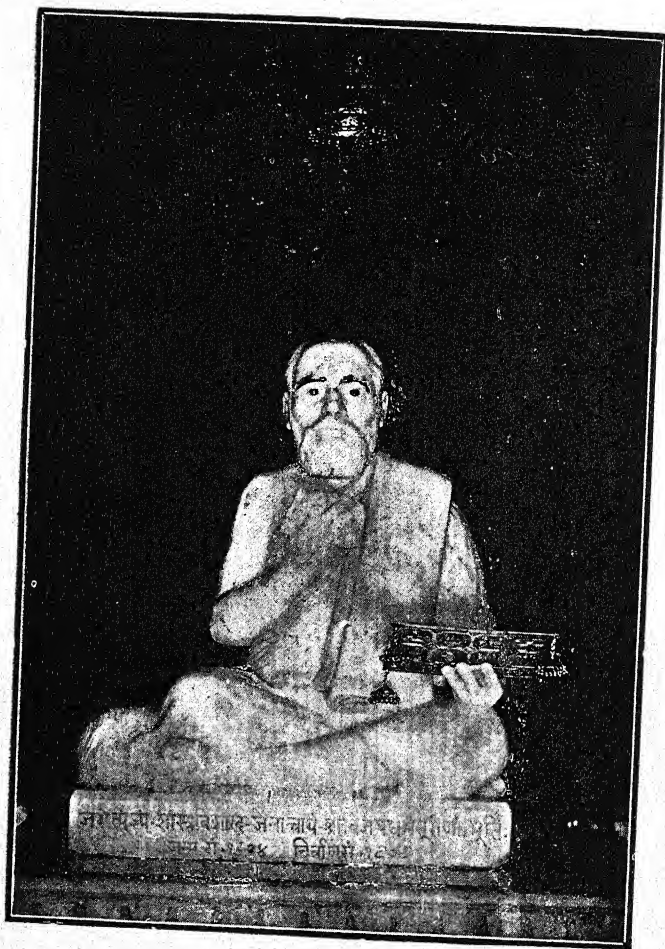


devotion; and after receiving last blessing, he left the place with Madam Levi on Friday, the 1st inst. During these days the Acharya Maharaj was attentively hearing *Chausaranapayanna*, *Aradhana*, and *Swadhyaya* about the *Poorvarishis*. On the 11th, he asked the Sadhus what the day was. The Sadhus replied that it was the 11th, to which he replied that the 14th had yet to come. That very day, he asked a loin cloth of young Sadhu Himan-shuvijaya, and when he gave him an old and well-washed cloth, he said, "I have to wear clothes only for two days: why do you not give me a new cloth?" All that time, I (Indravijaya, now Vijaya Indra Suri) was standing near Vidya Vijaya. On the night of the 12th, after performing *Pratikramana* with the Sadhus he had a very severe attack. At the same time Dr. Kappoor and Dr. Tambe were called in, and they gave him two injections, by which the attack subsided. From that very time, Acharya Maharaj sat down on his *Asana*, which he did not change till his last breath: we requested him very much to change it, but he did not. On the 13th, he asked Vidya Vijaya if he had sent a wire to the Governor of Bombay concerning the Byculla Jaina Temple, and according to his order a telegram was sent. At night he repeated the names of the *Poorvarishis*, and at the end he breathed his last, reciting the names *Shrimandhara* and *Mahavir*. He had no pain of any kind at any time: rather, he was in perfect peace and tranquillity. The Jainas of this place arranged a grand funeral procession which consisted of Jainas, non-Jainas, Hindus, Musalmans, gentlemen of the town and officials of the place. H. H. the Maharaja of Gwalior granted one bigha of land on the site on which his worthy body was burnt, and the work of perpetuating the memory of such a great and inspiring personality, was started at once. A

temple will be built in honour of his memory, and a *Smarak Grantha* will be issued, with a life sketch of the Venerable Sage, his unpublished writings and his important correspondence with Western scholars. A *Dharmashala* will also be built. A *Shri Vijaya Dharma Suri Memorial Fund* has been started here and is open to all, his devotees, his admirers, Jainas and non-Jainas.



SHRI VIJAYA DHARMA SURI  
MEMORIAL CELEBRATIONS AT  
SHIVPURI, GWALIOR



The Marble Statue of Acharya Vijaya Dharma Suri installed  
in the Memorial Temple, Shivpuri. (Gwalior State).

# Shri Vijaya Dharma Suri Memorial Celebrations at Shivpuri, Gwalior

The Great Jain Scholar of world-wide Fame

(FROM JAYAJI PRATAP)

Last month, Shivpuri, the favourite abode of the mighty God Shiva—now the summer capital and sanatorium of the Gwalior State, witnessed a very interesting, and in some respects a unique ceremony, on the occasion of the installation of the statue of the late Jain saint and scholar, Vijaya Dharma Suri. Not only the Provinces of India seemed to vie one with the other in offering their tribute of respect to the deceased, but the West also, through a few select representatives, evinced a keen interest in the ceremony. The occidental and the oriental, the Jain, the Hindu and the Parsi, in fact all the seekers after one truth, through seemingly different routes, met at a place which has a charm of its own.

One need not be at a loss to know why the late homeless Jain scholar, who had established a home in the heart of almost every province to which he had travelled always on foot, came here to Shivpuri to establish his eternal home, and to forge an indissoluble connection therewith. The reason is not far to seek. Though apparently a follower of Jainism, he was in reality a lover, a propounder and promoter, of all the



religions of the world, as his study of so many literatures, languages and religions, very easily and assuringly proves. He could not have selected a better place. A lover of all religions could not and should not have allowed his body to rest in a place of one or two religions only.

Maharaja Scindia's tolerance—we should rather more earnestly say, his love of all the religions of the world—is too well-known to need a mention here. Yet suffice it to say that even in the temple dedicated to his mother at Shivpuri, there is a Mohammedan mosque, while quite close to his palace at Lashkar, the capital of the State, all religions are represented side by side, one near the other, through Gopal Mandir, Ahmed Shafi mosque, the Theosophical Lodge, the Sikh Gurudwara and the Church. We cannot but admire the introspection in selecting such a site for this last resting-place of the Jain saint. This very selection is one simple and clear proof of the love which the deceased entertained for all the religions of the world.

In a very picturesque plot of ground presented by H. H. the Maharaja Scindia, there stood a Shamiana teeming with profoundly respectful and loving admirers of the departed saint. Males and females, Indians and Europeans, the rich and the poor, the high and the low, were all present there. The august ceremony lasted for many days.

On the last day of the ceremony, very learned, eloquent and thought-provoking speeches were delivered among which, those of Dr. Winternitz, Mr. Nariman, Mr. Harisatya Bhattacharya, Dr. Kibe, and Mr. R. S. Mathur deserve special mention.

We are told that the deceased Jain saint propounded

the Jain religion, not for the sake of making converts, but for inspiring love of truth for the sake of truth. He was in intimate touch with German, American, French and English scholars of oriental learning. The West recognised him to be a saint, very liberal in views, most orthodox in his search after truth, and untiring in his efforts to enlighten all those that came into direct or indirect contact with him. The deceased, to all intents and purposes, was a seer, a sage, a scholar, a savant and a saint, all rolled into one.

We congratulate this revered city of Shivratri in which the departed great specially chose to shuffle off his mortal coil.

The following speeches were made on the occasion of the *Pratishtha* ceremony :—

### Speech of Dr. Winternitz

"It is a rare privilege and a great happiness to me to be able to pay homage to the memory of the great saint and the great scholar, who has passed away into that eternal peace which only saints desire and attain to.

Jain scholars have always been distinguished by their broad-mindedness, as is shown by the fact that they have not restricted their literary efforts to their own religion, but have also taken the greatest interest in general Sanskrit literature and science.

I need only remind you of the great monk Hemachandra Suri in the 12th century, who has worked in nearly all departments of literature, both Sanskrit and Prakrit. Our great Acharya, Vijaya Dharma Suri, went still further in his broad-mindedness. He extended his

interest not only to Sanskrit and Prakrit literature as it is studied in the East, but also to the efforts of Western scholars in the field of Indo-logical studies. He well appreciated the critical and historical methods followed by the scholars of the West, and did every thing in his power to facilitate their labours.

It is not so very long ago that people in the West knew very little of Jain religion, and still less of Jain literature. A prominent American scholar has even said that the Jains have no literature worthy of the name. He said this nearly thirty years ago. I am sure he would not repeat this statement to-day. For, every scholar in Europe and in America, is now aware of the existence of a vast and valuable Jain literature, both religious and secular. But that this change has come about, that the knowledge of Jain literature, and the interest in Jain religion are spreading more and more in the West, is, in no mean measure, due to the insight as well as to the sympathies and energetic efforts of the late Acharya.

He saw what many of the orthodox Jains do not see even to-day, that it is no use storing manuscripts in private libraries and temples without making them accessible to scholars, and he knew that in these days of the printing press books have to be edited, to be printed, to be published in order to be read and studied.

He was keen sighted enough to see that it was for the good of the Jain Dharma itself, if its sacred books were made accessible to all students of *Indian religion*, to all students of *comparative religion*, and indeed, to anybody and everybody interested in the great ideas and ideals of the world. Need I mention his series of Sanskrit

and Prakrit works in the *Yashovijaya Grantha Mala*? Need I refer to his generosity and disinterestedness in supplying libraries and individual scholars, in the East and in the West, with books and manuscripts? These things are well-known to all of you, they are known to scholars in the East and in the West alike.

And if I offer to his memory the tribute of gratitude which I owe to him, I have no doubt that I express also the feelings of the numerous Western, and more especially German scholars, who have profitted from his ever ready helpfulness and kindness.

Like his great contemporary, the Poet Rabindranath Tagore (who, I may say, greatly regretted to be unable to attend this *Pratishtha* ceremony), the *Shastravisharada Jainacharya* Vijaya Dharma Suri too was convinced that the progress of science depends on the co-operation of Eastern and Western scholars. When the members of *Vishva Bharati* the University of Rabindranath Tagore, to which I have now the honour to belong, meet in their Parishat, they express their ideal in the words:—

प्राची च प्रतीचेति द्वे धारे विद्यायाः । द्वाभ्यामेताभ्यामुपलभ्यैक्यं  
सत्स्यखाखिल्लोकाश्रयभूतस्येति न संकल्पः ॥

This ideal was also that of the late Acharya. And this ideal was the foundation of his friendship with so many Western scholars, and it was only a just acknowledgment of his services to Western learning that he was made an honorary member of the German and other Oriental Societies.

I myself have been in correspondence with the Acharya for at least 20 years, and have to thank him for kind help and sympathy. Let me read to you only a few lines from his letters of the last two years:—

"It is quite natural" he writes in a letter of the 7th March, 1921 "that everybody should help his colleagues and specially in these times."

Again in a letter of 26th July, 1921 he says : "Any help from us, in the field of literature, will be most willingly given."

And in one of his very last letters (April 24, 1922) he points out to me that there is so much of Jain literature in the Indian vernaculars, which he hoped to show me on my expected visit to India; and adds: "I will try to render you any amount of assistance in the subject at the time of your next work on Jain literature."

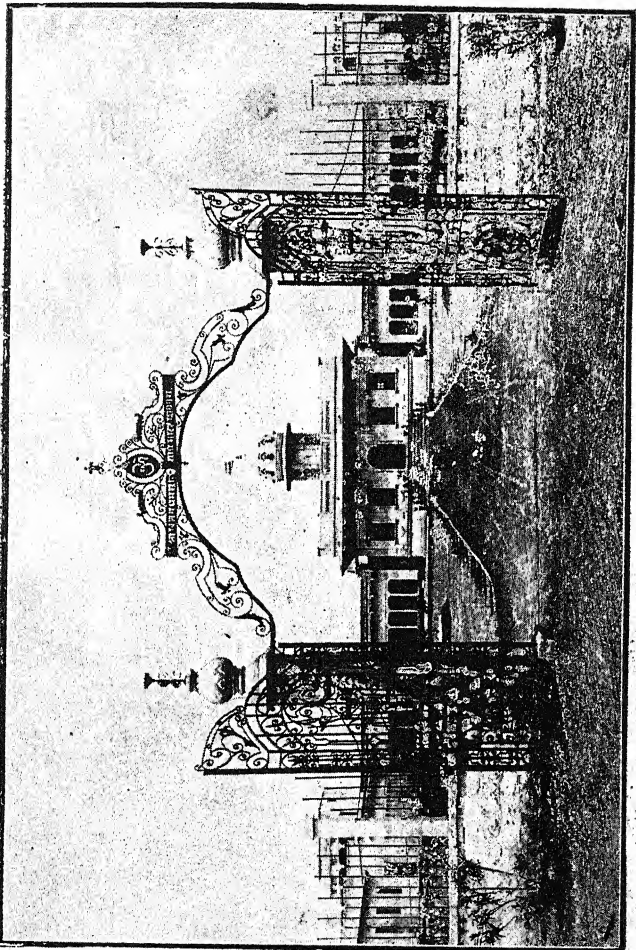
In his last letter written on July 21, 1922, from Shivpuri, he wrote to me that he had been ill, but felt better, and hoped to recover his health soon again. He was looking forward, he wrote to my visit which I had promised him in the autumn. I, too, had been looking forward to the visit, and had hoped that I should be able, on coming to India, to offer my heartfelt thanks for all his kindness to the Acharya himself personally.

This was not to be—

ही संसारसहावाचरियं नेहाणुरायरत्तावि ।  
जे पुत्रवण्हे दिट्ठा ते अवरवहे न दीसन्ति ॥

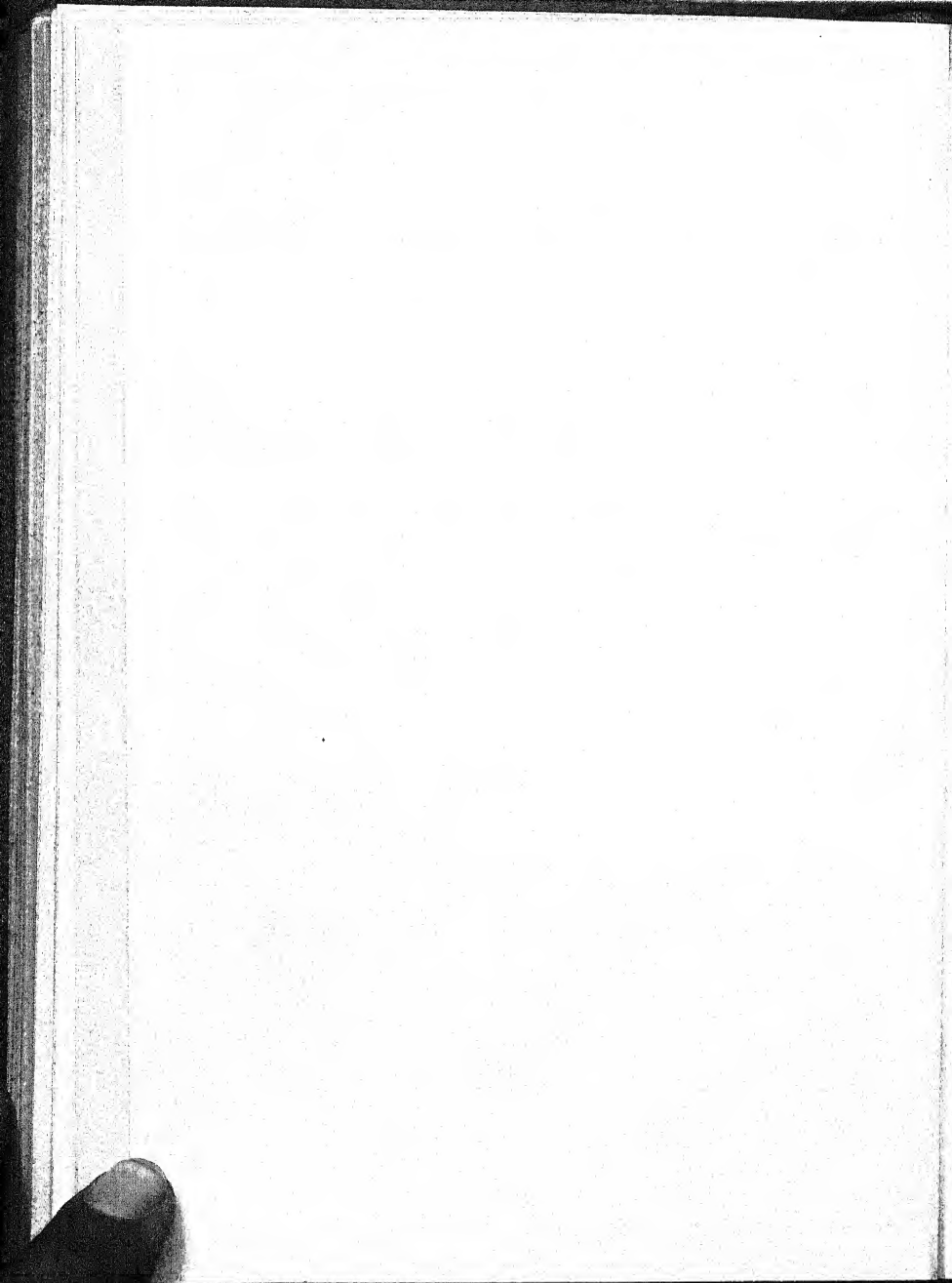
("Such, alas, is the nature of *Samsara*. Even those, who, full of love and affection, were seen by us in the morning, are not seen again in the afternoon.")

But it would not be meet to give way to feelings of regret and sorrow on the death of one of the great and good. For great and good men, who have passed away from this earthly life, are not really dead to us. They live on by their example, by their noble deeds—by that *karman* which even the Sadhu does not shun,—they



A front view of Shri Vijaya Dharma Suri Memorial Temple, Shivpuri.





live and will live by the work they have achieved for the good, not only of the living, but for generations to come.

न हि कर्म क्षीयते ॥

For a deed, a good deed does not perish. By the *karman by the good work, the great Jainacharya Vijaya Dharma Suri has done for mankind*, his memory will live on, even when every trace of this or any image of his earthly body will have disappeared. And beautiful as this Temple is, he has built for himself far more beautiful temples in the hearts of his disciples, in the hearts of his friends and fellow-students not only in India, but all over the world.

### Mr. Nariman's Speech

I have not come here to say anything unique, save in so far as my statement relates to my experience, as a Zoroastrian, of a saint of the Jain faith. The late Acharya's most distinguishing characteristics were his unqualified tolerance and logic of astounding impressiveness. His persuasive power was immense, and almost irresistible. Though a Captain of his creed, he made not the slightest efforts to win proselytes, and was himself ready to imbibe fresh knowledge. As regards his cogent reasoning in support of any argument, he might fairly be compared to Gladstone, of whom it is stated that if he tried he could make even an innocent person feel guilty of an imaginary crime. In this respect, the great Jain saint bore a strong resemblance to Imam Ghazali, about whom, his contemporaries relate, that if he chose, he would make his listener believe that the column of the mosque, against which

he leaned was made not of brick and mortar, but of gold. The Acharya's tolerance manifested itself in diverse ways, in none more emphatically than in the generosity with which he lent to scholars, not only valuable printed works from his library, but invaluable palm leaf and paper manuscripts, which some of his orthodox co-religionists would not allow a Parsi to look at. This large-heartedness had its own reward. Western scholars found in him at once a guide of vast erudition and an enlightened agent who purveyed the instruments of rare knowledge. As a student of comparative religions I have come across numerous heads of different faiths, but I have yet to encounter a spiritual leader who surpassed Vijaya Dharma Suri in courteousness, urbanity and a sympathetic desire to survey transcendental problems from the standpoint of honest opponents. Accordingly, although he was primarily and essentially a preacher, preceptor and saint of the Jain religion and philosophy, he became a greater verifier of the sons of India than many a political leader, who have avowedly laboured for India's unity. And the illuminating example of the late Acharya inclines me to the view, that, regard being had to the fierce religious divergencies in our great country, ultimate union and harmony will be achieved, with much greater celerity, by tolerant intellectuals like the disciples of the stamp of Upadhyaya Indra Vijayaji and Vidya Vijayaji, than by the professed apostles of union, who neglect to take count of the religious forces and the potentiality of spiritual resources of our Aryan motherland.

#### Mr. Bhattacharya's Speech

This august congregation is assembled to do honour to the sacred memory of Vijaya Dharma Suri, the great

Jaina Acharya: for, he is said to have died some months ago. But when this sad news was sent to me by the worthy Upadhyaya,—something like a weird thought came into my mind,—Is the Acharya really dead? You know what a great man he was,—great, not simply as an erudite scholar and liberal-minded man, but as a saint, who did truly realise his self. Yet we people, who do not know the aims and capacities of our life, who cannot answer who we are, wherefrom we come and whereto we go,—call ourselves alive and the Acharya dead! Never wonder when I say that the great Acharya is living still,—living in a truer sense than that we are said to live—for, his was a life which was a living life, so to say, and can never die! Life, as Mr. Herbert Spencer would describe it, consists in a successful adaptation of one's self to the surrounding circumstances. I will simply present one aspect of the Acharya's life, and show how it was a ready adaptation and happy reconciliation.

In India, the problem of problems in modern days has been: how are we to meet the rushing tide of Western civilisation that threatens to carry every thing before it. On the one hand, we have the great Indian Ideal of Life,—as Thomas Carlyle says,—“It is only with Renunciation that life, properly speaking, can be said to begin.” On the other hand, there is the European view of life,—that we must boldly and cheerfully live this life with all its drawbacks and demerits, and must make it better. These two views regarding the Ideal Life, are not easily reconcilable, and it seems that “the East is East and the West is West, and the two shall never meet.” Nevertheless, we must have some sort of mediation, because our existence and persistence

as the Indian nation depends upon it. And, there have been various attempts towards such a reconciliation. One of them is,—as you all know,—that we, the Indians, must try to forget ourselves as much as possible, and perhaps as often as possible,—and be thoroughly Anglicised in our thoughts, habits and manners. On the other hand, there is the Ultra-Indian view,—that it is the Europeans who are to come down and be Indianised, not only in their thoughts, but even in matters, social and religious. Experience and common-sense will show the absurdity of both these positions.

If, then, it is to be seen how these two types of civilisation are to be reconciled, or, in other words how the Indian is to adapt himself to the European civilisation, I would point you to a study of the life of Vijaya-Dharma Suri. On the one hand, he is the ascetic Acharya of the strictly orthodox type,—the living personification, of the great Indian Ideal. On the other hand, his indefatigable energy in helping and encouraging scholars in the collection, preservation and utilisation of matters of historical, epigraphical and philological interest, betray in him a spirit which is more European than Indian.

Such was the life of Vijaya Dharma Suri,—a living life, consisting in successful adaptation and happy reconciliation. I shall not discuss how, like the celebrated doctrine of the *Syadvada*, he could be a combination of apparently opposing principles. I shall simply say that he adapted what were best in each, repudiating what were obnoxious parasites there.

One word more. The statue of the Acharya has been established in a right royal way. And, I understand the construction of the Hall and the Temple, will soon

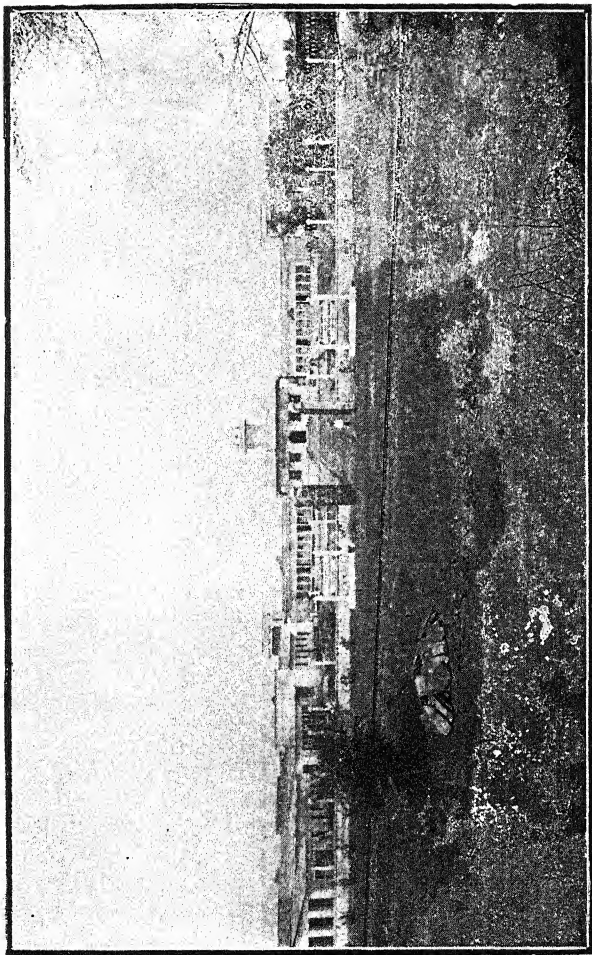
be complete. But have we examined if our Heart is wide, all-embracing and pure as the yonder marble-Hall,—and our own self, is like a Temple where the noble Ideal of Vijaya Dharma Suri can be decently established? If so, our doing honour to the memory of the Acharya had been real and sincere. If not,—well,—all this singing and dancing and auction-bidding have been worse than useless.

I hope, every one present here will seriously ponder over this.

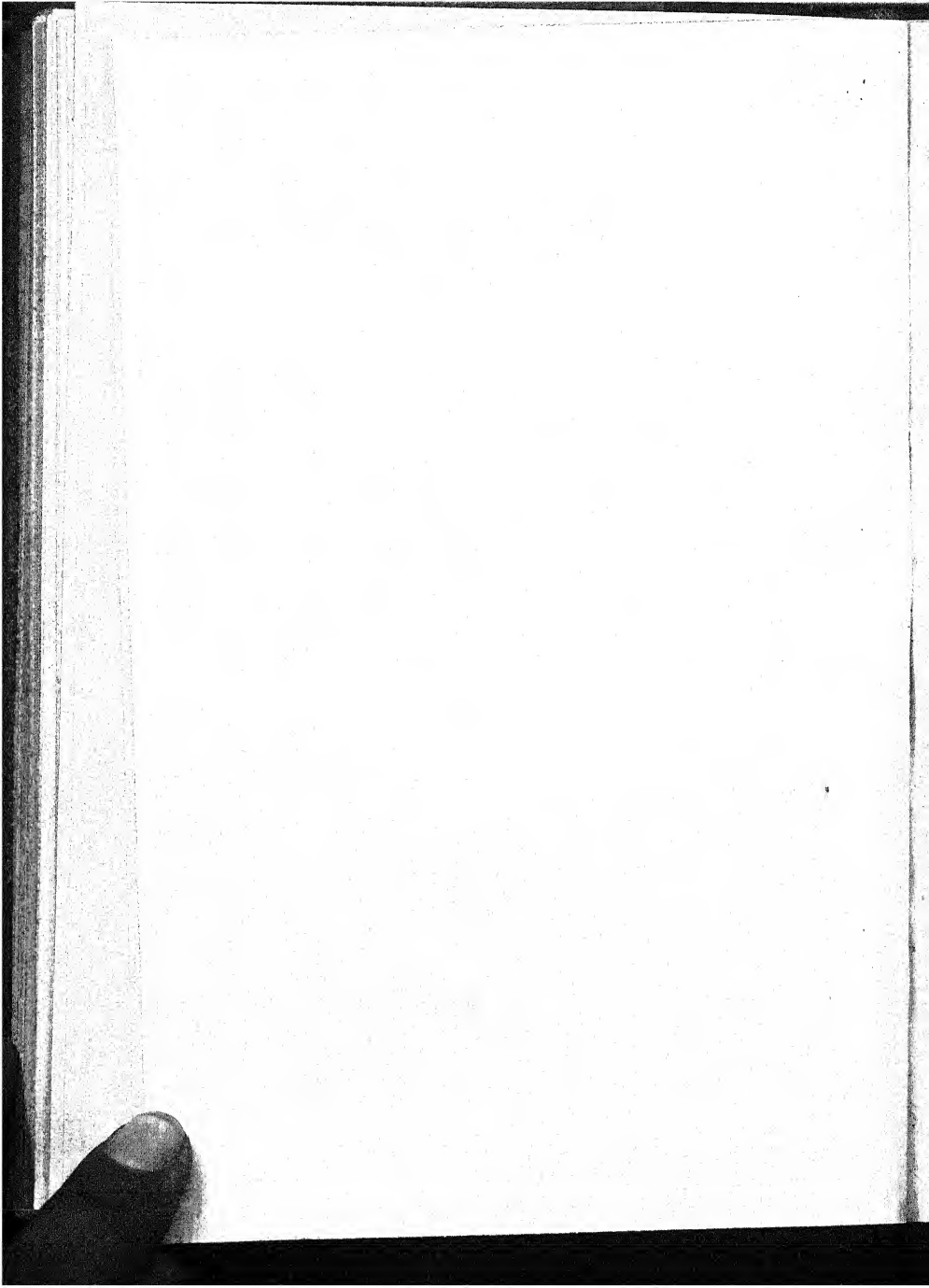




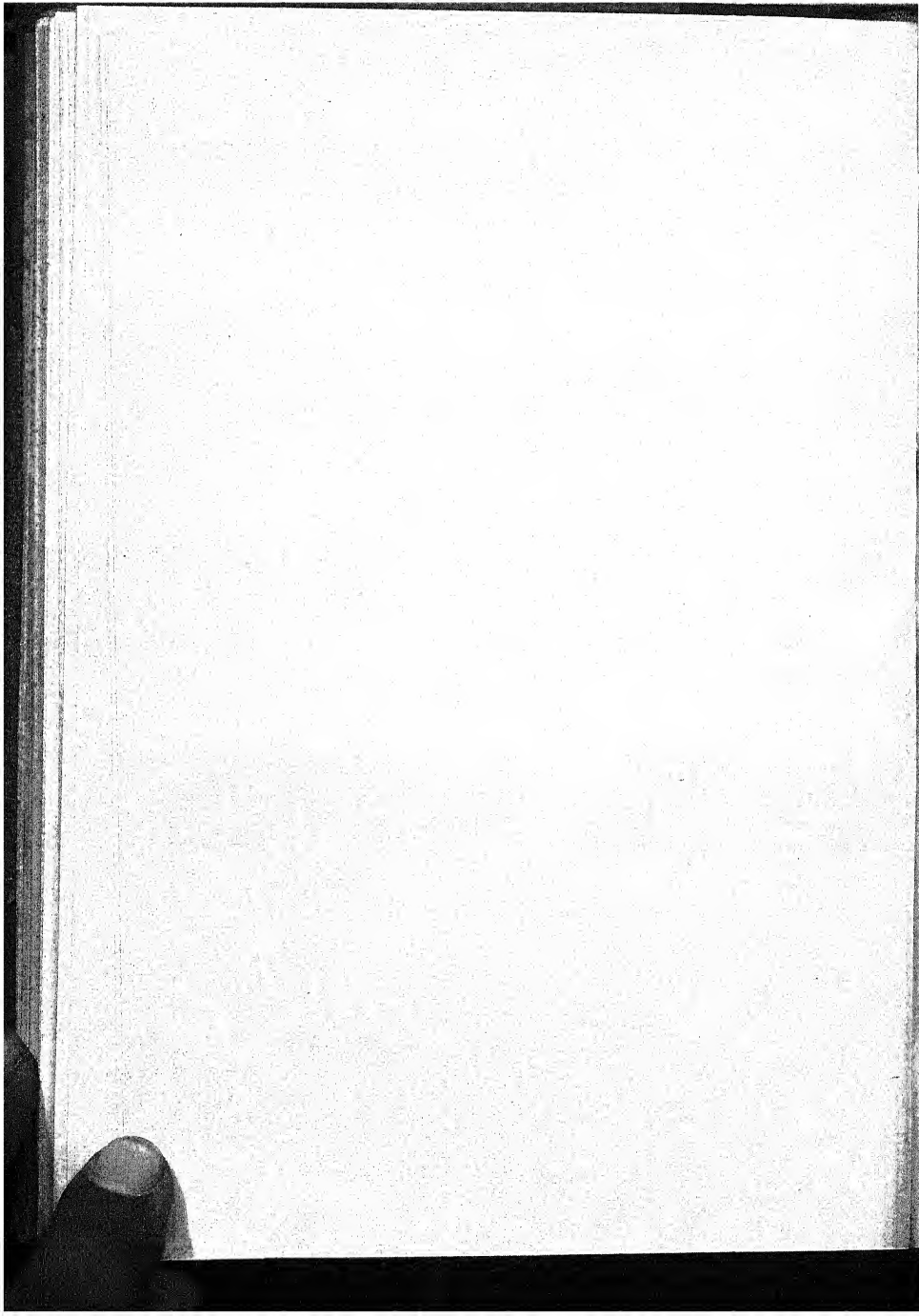




A full view of Shri Vijaya Dharma Suri Memorial Temple, Shivpuri.



CHARACTERISTIC PASSAGES  
FROM LETTERS



## Characteristic Passages from Letters

1. I was extremely grieved to read your telegram. The death of your chief must be a great blow to you all, and, I am sure, the whole Jaina community and all those who like me held the learning and personality of your late Chief in great esteem, will share your loss. Please accept my sincerest condolences.

Cambay,  
6th September 1922.

V. K. Namjoshi,  
Administrator,  
Cambay State.

2. I am extremely grieved to learn the sad news of the departure, from amongst us, of your revered Guru, Shastra Visharad Jainacharya Shri Vijaya Dharma Suri. The news came to us, in Bhavanagar, like a shock. Such was the hold the late Acharya had on the minds of those who had the good fortune to come within his spiritual influence. The loss is not yours, or of the Jaina community alone, but of the whole world of Literature, which has been greatly benefited by his contributions, not only on philosophy and religion, but also on social and domestic problems of the day. The purity and simplicity of his life would continue with us as an ideal to be always aimed at by us. His life also teaches us how, by self-discipline and self-denial, a man may rise from obscure conditions not only to world-wide fame but also to great spiritual height. Though a Jaina by religious profession, the late Acharyaji transcended



all narrow sectarianism, and this was what endeared him to followers of all religions including some Western savants. It is not easy to fill up his place ; but we have high hopes in you, a worthy disciple of a worthy guru.

Tribhuvan Das Kalidas Trivedi,

Bhavanagar,

Member,

8th September 1922.

Council of Administration.

3. Your letter announcing the sad news has become a serious blow to my research activities. I was just expecting valuable information from the saintly scholar when he was snatched away from us. This is a serious loss to the whole of India, and especially to me. India cannot count among her learned sons one equal to the late Acharya Vijaya Dharma Suri. He was an epoch-making scholar and saint, and we are now in a new era not so bright. You are right in calling this year the first year of Dharma Era.

Mysore,

Dr. R. Shamasastri,

18th September 1922.

B. A., Ph. D.

4. The news of the *Kaivalya* of the Reverend Guru Maharaj Vijaya Dharma Suri, on the 5th September, comes to me as a thunderbolt from heaven. He was very kind to me, and very anxious that I should learn something of the religion of Parsvanath and Mahavir in all its aspects. For a year and a half, we were exchanging letters, and my debt to him can never be repayed. In all these letters, I was his disciple, and he was my Guru. I got all the benefit of his vast learning and his great skill in exposition. He introduced me to all the booksellers, and philanthropists who distribute books gratis in Kathiawad and Guzerat

and enabled me to collect a small but efficient library of Jaina books, and his letters were always illuminating.

Prof. Hara Prasad Shastri, M.A., C.I.E.

Dacca,

17th September 1922.

5. Your Guruji Maharaj was a real sadhu carrying out what he preached. His efforts in restoring religious principles upon firm foundations, resulted in a brilliant success. His genial temperament, his catholic toleration, his superb learning, his philosophic acumen and, more especially, his optimism were unique, and commanded universal respect.

You have lost—nay the country has lost—a great man. I considered him to be one of the makers of our country. Believe me when I say that there are hundreds of thousands who would be mourning his loss. But your bereavement is irreparable. The organiser and sustainer of these worlds, however, would certainly inspire you, I hope, to step into the place, and vigorously continue the work, so methodically begun and continued by your ever lamented Guru.

Amalner, (Khandesh),

Prof. C. G. Bhanu.

18th September 1922.

6. I am very sorry to hear the sad news of the untimely death of Venerable Vijaya Dharma Suri. He was a great Jaina scholar—perhaps the greatest of the present age. India has lost a real sincere worker after truth. It will take years for her to get any son equal to him. All Indian scholars will acknowledge the services rendered by him to the cause of Indian culture. It is very sad that when he was just preparing such a good volume on Jainism, death took him away. Let us hope that you, his disciples, will continue

the work planned by him, and keep up his name in the field of Jainism.

Shantiniketan,  
20th September 1922.

V. Bhattacharya,  
Principal, Shantiniketan.

7. Many thanks for your kind remembrance. I am much grieved to learn of the demise of your revered Guru, Sri Vijaya Dharma Suri. By his death, a grand and noble figure in the world of Jainism and of Oriental learning, has passed away, and not only India, but the whole learned world, is the poorer for this irreparable loss.

Cawnpore,  
22nd September 1922.

Shankar Prasad Bhargava,  
Principal, S. D. College.

8. Your letter conveying to me the news of the passing away of that great saint and scholar, Mahatma Shri Vijaya Dharma Suri, filled me with unutterable grief, and the more I think of the void left by this unexpected event, not only in the Jaina world, but equally in the world of amity and goodwill, and in all that works for the regeneration of man and the world, the more keenly I realize the magnitude of this loss, this great and 'irreparable calamity.' But that is only man's way of reckoning. Perhaps the spiritual force, which worked in Shri Vijaya Dharma Suri, as the world knew him, will now work in forms free from the fetters of *Prakriti-Bandha*.

For you, Sir, and for all of us who revered him as master, saint, or man, our duty is to keep ourselves open to all those influences of the spirit, all those promptings of loving service and communion, all that steady forward march to the Aloka beyond, of which Shri Vijaya

Dharma Suri will stand for us hence forth as the ever-living symbol and the eternal witness.

Mysore  
23rd September 1922.

Dr. Brajendra Nath Seal,  
Vice-Chancellor,  
Mysore University.

9. I am so very sorry to hear of the sad death of your Guru Shri Vijaya Dharma Suri. This death is a great loss to the Jain religious circle.

Kindly accept my sincerest condolence.

I hope you will move in the footsteps of your revered Guru and fill his place with credit.

Fort Ramnagar,  
Benares State,  
23rd September 1922.

Vindhyeshvari Prasad,  
Colonel,  
Chief Secretary.

10. I always heartily sympathised with his far sighted and noble ideas, and I highly admired his strong energy in realising them, as well as his whole unique and harmonious personality, in which clearness of mind, kindness of heart and a powerful energy, were so happily united, a personality which ought to be a standard to all of us. May his spirit live on within yourself and your *Gurubandhus*, and continue to be a blessing to mankind.

Leipzig,  
25th September 1922.

Dr. Ch. Krause,  
Leipzig University.

11. It was with very great sorrow that I learnt—even before I got your letter of the sad death of Guru Maharaj Shree Vijaya Dharma Suri of blessed memory. The Muniji was well-known to most scholars in Europe and the Cambridge University Press have shown him the unique honour of publishing his biography. It will be very difficult to fill his place. As you know, I

have held the rare privilege of corresponding with him and once of personally paying him my respects.

I know that you, as the Head disciple of the late Guru Maharaj, must be feeling the loss very keenly ; and I can only ask you to find consolation in the thought that to many more besides yourself the loss has been a great catastrophe to Oriental learning.

Bilvakunja

Bhamburda, Poona.

29th Sept. 1922.

Yours sincerely,

S. K. Belvalkar.

12. I am much grieved to hear of the demise of Maharaj Shri Vijaya Dharma Suri, one of mankind's benefactors, and wish to express my sincere sympathy to those in close touch with him, and who will feel the miss of his spiritual teaching from now on, though as you truly say, the work he has done during his life will live for ever.

H. Warren,

Battersea,

London.

4th October 1922.

13. I can hardly express the profound regret I feel at the sad loss you have suffered. When I learned some months ago that your venerable Guru Maharaj was not well, I expressed to him my hope that he may soon recover, and from the last letter I gathered that he himself had still hope that his health may improve, so that he would be able to continue his activities. Now I see that our hope was vain, and that the great teacher has left our painful world. I love my own Guru too much, not to fully appreciate what you must experience at being so unexpectedly deprived of so good a Guru. In him I too have lost a kind, sincere, and disinterested friend and master, whose loss I shall ever deplore. The duties that

devolve upon you as his head disciple and successor will, I trust, enable you to support an affliction which is the lot of man.

Berlin,

9th October, 1922.

Dr. Helmuth von Glasenapp,  
Berlin University.

14. I have received with great regret your letter of September 13, informing me of the decease of your revered Guru Maharaj Shri Vijaya Dharma Suri. I never had the privilege of meeting him, but many people in this country will unite with me in deploring the loss of a ripe and learned scholar of world-wide reputation.

Sir George Grierson, K.C.I.E., Ph. D.  
Rathfarnham,  
Camberley, Surrey,  
England.

10th October 1922.

15. I was very sorry indeed to learn from your letter, of the 16th September, of the death of Maharaj *Jainacharya* Vijaya Dharma Suri. He has lived a pious life and must have earned a high reward—hereafter. Please accept my sympathy, and convey a message of my sympathy to his other followers.

London,  
14th October 1922.

E. G. Colvin,  
Late A. G. G., Rajputana

16. The sad news of Vijayadharma Suri's decease has afflicted me deeply! Since nearly twenty years I had been in connexion with your Acharya and have experienced his kindness in many ways. He was a true friend, a well-wisher as he used to call himself, always ready to assist those of whose interest in, and sympathy with,



Jain literature and culture he was convinced. Without his help, I should not have been able to edit the *समराइचकहा* and *पउमचरिय* nor to carry on my studies in Jainism successfully. I, therefore, shall ever cherish his remembrance for the rest of my days. His loss will be equally felt and deplored by all scholars, Indian, European, and American who had the privilege of being acquainted with him. I can imagine the deep-felt grief and mourning of the whole Jain community on the decease of such an eminent spiritual guide, whom they revered as a holy man, and I condole with you the loss of your Acharya, whom you have assisted so long in his hardy task, which is now to devolve upon you.

It is a good plan which does the Jains honour, to establish a Vijaya Dharma Suri Memorial Fund, and all who can afford it, will not hesitate to contribute to it.

Bonn,  
16th October 1922.

Dr. Hermann Jacobi,  
Bonn University.

17. The death of your venerable Guru has filled us with great grief. I think that not only Jainism has lost one of its most distinguished leaders, but that, with the death of Dharma Vijaya Suri, the world itself is deprived of one of its greatest men.

Rome,  
18th October 1922.

Prof. Giuseppe Tucci,  
Rome, (Italy).

18. I heard with deep regret the announcement of the death of your Guru Maharaj Shri Vijaya Dharma Suri, and I heartily wish that you would successfully continue the work of your great predecessor.

22nd October 1922.

Dr. B. Faddegon,  
Amsterdam, (Holland.)

19. It was with the deepest regret that I came to

know of the decease of my revered friend *Shastra-visharad Jainacharya* Vijaya Dharma Suri. I keep his letters as proofs of his great knowledge and candid character and as evidences of his kind help for my Jaina studies. The services done by him, as a connective link between Western and native Indology, to German friends of Jainism, are eminent, and, will be held in thankful remembrance.

Hamburg,  
3rd November 1922.

Prof. Dr. Walther Schubring,  
Hamburg University.

20. As the first Italian Sanskrit Scholar, who wrote a biographical sketch of the great Jaina Acharya, whose loss we now lament, may I be allowed to remember his extraordinary personality as a monk, a writer and a propagandist. His many-sided qualities entitled him to the highest place amongst the entire Jaina community of India. As a scholar, he can be regarded as the true mediator between the Jaina thought and the West,—he was an admirer of the Western critical method, and was always glad to favour European students of Jainism with the loan of Mss. and the precious help of his authoritative advice. We miss not only a holy man, but a renowned, broad-minded scholar in the circle of Jainologists, who were long accustomed to look at the Muni, as at a remarkable, far-reaching authority.

Pisa (Italy),  
16th November 1922.

Dr. F. Belloni Filippi.

21. The premature death of your Acharya is very sad, and has afflicted me very much. His Holiness was a famous scholar, and particularly, a great promoter of literary studies. This has been acknowledged, in the Western world, by the great Oriental societies of Germany

and Italy, through the nomination of His Holiness as honorary member. The European scholars just, as those of India, are obliged to him very much. His name will live on, and it will not be easy for his respectable successor to excel him.

Godesberg,  
20th November 1922.

Dr. W. Kirfel,  
Bonn University.

22. I am very sorry for the decease of your preceptor, as I learn from your letter, for whom I had the honour to make the portrait and of whom my poor nephew Dr. Tessitori has spoken to me with a great veneration and reverence.

25th November 1922.

Prof. Aurelio Mistruzzi,  
Rome, (Italy.)

23. I was grieved to hear of the passing away of the great and good Shashtra-visharada Jainacharya Vijaya Dharma Suri. Just before I left Europe, I heard the sad news from my pupil Dr. Stein and from the Czechoslovakian Consul, Dr. Pertold. In his last letter, dated, 21st July, the Acharya Maharaj wrote to me that he was somewhat better, and hoped to recover his health; and I was looking forward to the pleasure of meeting him personally after having been in correspondence with him for many years. I shall never forget his great kindness in sending me many a rare and valuable book wanted for my work. In his letter of 15th March, 1921, he wrote to me the kind words: "It is quite natural that every body should help his colleague and specially in these times." And he did help me as much as he could. In the Preface to the third volume of my *History of Indian Literature*, I had expressed my thanks to the Acharya for all his kind help. Alas, when I read the proof sheet of this preface,

I had to add that he, whom I wished to thank, was no more among the living. Acharya Vijaya Dharma Suri will always be remembered not only as a great scholar and a prominent priest of his community, but also as one who has had the collaboration of Indian and Western scholars, and has rendered excellent service to Sanskrit scholarship by the help he has offered to his fellow-students in Europe. His memory will be held in honour in the West as well as in the East not only as a great scholar, but also as a noble and good man.

Bombay,  
30th November 1922.

Dr. M. Winternitz,  
Prague University,  
(Czecho-Slovakia.)

24. I was deeply grieved to learn from your letter that venerable saint and scholar, your teacher, has passed away from this world. His photo stands in my study beside Professor Keilhorn's and two rows of books, which I owe to his kindness, remind me daily of him. I have reported the sadness of his death to the present Secretary of the German Oriental Society, of which he was an honorary member. It is a comfort to know that he has left behind a pupil who will continue the work in the same spirit.

Halle,  
3rd December 1922.

Prof. Dr. E. Hultsch,  
Halle (University.)

25. The Acharya Maharaj Vijaya Dharma Suri was most courteous in assisting me in every way to collect material for my work, and in explaining Jaina terms to me. He had a keen affection for Western methods, and for what I was trying to do; and this, combined, with his own excellent scholarship and extensive knowledge, made him a most valuable helper to any student

of Jainism. I am very grateful to the Acharya and his disciples for their assistance.

Bombay,  
5th December 1922.

Dr. H. M. Johnson,  
America.

26. It was for me a matter of sincere grief to hear the sad tidings of the passing away of your revered Guru Maharaj, Shri Vijaya Dharma Suri. Although I never had the opportunity of meeting him, I was able, in the course of a friendly correspondence, to appreciate his profound learning, lofty spirit and kindness of heart. Even now, when his mortal life is a thing of the past, the memory of his rare qualities will last for ever in the mind of those who were in some way connected with his work and his thoughts.

Hanoi, (Indo-China),  
20th December 1922.

Dr. L. Finot.

27. I can tell you that he is one of the most impressive personalities I ever met with, in the whole world. I was conversant with his name and his work when I came to India. When I could pay him a respectful visit, though I found him already dying, I found before my eyes the very man I had been hearing of, —the real type of a Muni; in spite of his physical pains, he welcomed me with a dignified and sweet smile I never forget; nor shall I ever forget the noble words, I heard from his mouth, the magnificent explanation of the sloka, *स्याद्वादो वर्तते यस्मिन् . . .* proclaiming the duty of tolerance, respect, sympathy, kindness to any creed or opinion of good faith. As a scholar he was simply wonderful, though he could spare only a little of his time for study. No name can stand higher in the record of the Jaina community.

Hanoi, Tongking,  
24th December 1922.

Dr. Sylvain Levi,  
Paris University.

28. His untimely death is a heavy loss to the cause of science over the whole world, not only to his friends and countrymen. He was so kind and helpful to Western scholars, always ready to assist them in their demands for rare and valuable books published in India and inaccessible in Europe. I, for one, feel deeply obliged to him for his assistance in my efforts to explore the history of Indian literature. I had sent you a few lines before, on hearing of your loss, which has reached you, I hope. I shall always entertain the highest regard for him. As a man and a scholar, it is impossible to surpass him, but we all must try to imitate his example. He was a famous man, not only among his co-religionists, but, among European scholars as well. His distinguished services to the cause of Sanskrit literature will never be forgotten, as long as Indian literature continues to be studied.

Wuerzburg,  
17th January 1923

Dr. J. Jolly,  
Wuerzburg University.

29. His great reputation of liberal culture and large-mindedness had often urged me to visit him, and put before him my claim for help in founding a centre of Jaina Learning, in connection with our *Visvabharati* in Shantiniketan. To my infinite regret, he passed away before I could approach him, but I believe that his benign influence will work in behalf of this cause, and our desire will be fulfilled.

Shantiniketan,  
21st January 1923.

Dr. Rabindra Nath Tagore.

30. It seems to me out of place to repeat my deep mourning; for me, as an outsider, the death of the Acharya is hardly a reparable loss for science in



general as for the so highly important intercourse between European students of Indian thought.

Prague,  
21st January 1923.

Dr. O. Stein,  
Prague University.

31. I received from you, some time ago, a letter announcing the death of your great master, Shri Vijaya Dharma Suri, which fills me with great regret. Accept, please, my belated condolences along with the confident hope that his work will be continued, under your guidance, with all the enthusiasm and success, that marked the master's undertakings. Aside from the effect which his enlightened and liberal teaching has had upon Indian thought and Indian national feeling, the publications of the *Shri Yashovijaya Granth-mala* have been of inestimable advantage to Jaina Scholarship, both of East and West.

Dr. Maurice Bloomfield,  
5th March 1923. Hopkins University,  
Baltimore (U. S. A.).

32. The death of the Guru Maharaj was a great shock to me. I got the first notice of it through Dr. Thomas and the 'Times', and afterwards, got your letter telling me the exact time. You are very right in speaking about the consolation we may feel from the remembrance of his great and good deeds, the memory of which will certainly outlive the *Kalpa*. To me, he has always proved a most venerable and sincere friend. I owe very much to his most kind help and assistance.

Still, death is something very terrible and mysterious to the people of the West, because they do not properly realise that death is nothing but life in a new form, and because, there seems to be nothing from

which human spirit shrinks back so much as from the idea of complete annihilation. Even the very worst लोकायतिकाः—of which, unfortunately, Europe is full at the present moment, my own country being no exception—seem to be superstitious about that point. I am afraid, my feeble voice could not, in any way, contribute to the praise of a man whose greatness is truly everlasting. As a standard example of truly great men, that the Jaina Church has later on continued to produce, I pointed to the lamented Guru Maharaj, in whom I found the highest human idea, the combination of saint and scholar.

Uppsala (Sweden),  
24th March 1923.

Dr. Jarl Charpentier,  
University of Uppsala.

33. I very much regret that I did not come into contact with the Acharya Maharaj before last year, and that is a short time considering that every letter from India to Germany takes three weeks. When I read the biographies of Vijaya Dharma Suri I feel that I have lost much that I did not make the acquaintance of the Acharya at an early date. The letters received from him verified fully what was said by the biographers. Though he did not know anything about me, he was willing to help me in my studies from the very first moment I came into contact with him by means of a lucky chance, if chances there be. I have a great admiration for Jaina philosophy and religion, and my connection with Vijaya Dharma Suri led to my resolution to devote myself, more than I did before, to the study of Jaina scriptures both old and modern. I will frankly state that without the suggestive influence of the Acharya Maharaj, I would never have had such pleasure in reading and studying the Jaina books, as I have now: and I hope, that, when I shall have further penetrated

into the matter, I shall be able to present some contributions to the investigations of Jaina Literature and religion. I was much grieved to hear of the death of the Acharya, and I shall honour his memory as long as I can work myself.

Berlin,  
30th March 1923.

Dr. J. Nobel,  
Berlin University.

34. It was with great regret that I learnt that the *Acharya* Shri Vijaya Dharma Suri had passed away. I have the happiest memories of my brief acquaintance with him, his kindly and courteous disposition and his learning.

Godhra,  
9th April 1923.

W. Tudor Owen, I. C. S.,  
Resident.

35. It gives me immense pleasure to hear that your worthy self has been appointed as the successor of the late Acharya Maharaj Vijaya Dharma Suri. I sincerely believe that no better selection could have been made. The late Acharya was very kind to me in several respects. I need not say that I shall receive the same consideration from your worthy self.

Mallesvaram,  
Banglore,  
7th May 1923.

Yours Very Sincerely,  
S. D. R. Narasimhacharya.

36. Believe me, I am fully aware of the kindness your late Acharya, the great and kind Vijaya Dharma Suri, bestowed on me in entering into correspondence with me. I shall ever keep his memory and look at his letters as a precious token of his all-pervading, kind and strong mind. Though occupied with so many duties and burdens of his high position, he found the leisure and was kind enough to gather

around himself all those whom he knew interested in the cause of Jainism, and encouraged them to deepen their knowledge thereof in every way. Living the life of a holy man freed from so many bondages other people are entangled in, he didn't disdain to enter into the most remote detail, and gave kind answers to every request. With his eyes accustomed to high and eternal truth, he didn't overlook the minute things which may teach a scientific mind a heap of precious knowledge, and so he realized the ideal of a great worker in the field of science. But in looking on his portrait in one of the books he sent me, I find an expression quite of its own in his features not often to be found among Western men. He was one of those, who, though belonging still to this world, and suffering like other mankind from human illness, seemed to come from higher worlds, as if he deigned to have a stay among us others here, only to give us an instance of a higher type of living, and to point out a scope beyond the range of wisdom of many others. It will be impossible for any body who came in contact with him, not to remember his great and singular personality.

Heidelberg (Germany),

Dr. Heinrich Zimmer,

29th May 1923.

Heidelberg University.

37. I have at once perused the life of the Muniraj Shri Vijaya Dharma Suri, and I must say, that, it had produced a marvellous effect on my mind, the chief inspiration being to know more and more of his wonderful teaching. Really, to-day our distracted mother-land has more and more need of such personalities; but I am sure, the great tradition he has left behind, and the great confidence with which your revered self is selected to succeed him in his mission, ought to hearten all those

earnest souls striving for peace, and concord amidst the wranglings of communities in our country.

I am requesting our young Maharaja Sahib Bahadur to go through the life of Vijaya Dharma Suri Muniraj.

11th September 1923.

Dr. B. Seshagiri Rao, M.A.,

Ph. D.,

Maharaja's College, Vizianagram.

The Johns Hopkins University,

Baltimore, Maryland.

October 20, 1923.

38. I should have, perhaps, acknowledged your letters sooner, but that I was waiting for specific answers to questions put to the late and venerated Acharya, Maharaja Vijaya Dharma Suri. Now let me first congratulate you with all my heart upon the high, pontifical honor that the Jains of India have shown you. Any one acquainted with your literature knows full well what is required of a man before the Jains may and can honor him supremely. In turn such devoted souls as yours and that of the late Vijaya Dharma Suri reflect in their Representative positions the greatest honor upon the community, and point out (what is otherwise well known), that the Jainas are a veritable oasis in the desert of human strife and worldly ambition. It were a better world indeed if the world were Jain. I send you, in addition to my congratulations, the genuine wish that your example and your activities may give strength and increase to your noble, self-sacrificing religion, and through it to a harassed world whose *raudradhyana* is most certainly accumulating for it a heavy karma

(karma—Gaurava) to be lived down only by such efforts as yours and that of your devotees.

With kind personal regards, I am,  
your friend,

Dr. Maurice Bloomfield.

Tribhovandas J. Raja,  
M.A., LL.B.

Limbdi  
17th Sept. 1924.

39. The impressions of my meeting the late lamented Vijaya Dharma Suriji at Vankanir are quite fresh and vivid in my mind. The late Suriji was no doubt a very great scholar and teacher of Jainism and the world of culture has lost in him one of its most brilliant and devoted savants. We are all the poorer for having lost him so early in life. However we have one consolation that the late Guruji has trained up equally brilliant men to carry on the work begun by him and I do believe that his mantle has fallen on worthy shoulders. You and Vidya Vijayaji (I have no doubt) are sure to uphold the high traditions of Catholicity and saintliness, combined with universal love.

Yours Obediently,  
Tribhovandas J. Raja.

40. With reference to your telegram of the 5th inst., I write to inform you that his Highness the Maharaja Holkar is greatly grieved to hear of the sad demise of *Jainacharga* Vijaya Dharma Suriji and has commanded me to convey to you all his deepest condolences.

Shri Man Singh,  
Secretary to His Highness the Maharaja Holkar,  
Indore.









## IMPRESSIONS



# Impressions

(1)

Although I had never an opportunity of seeing the *Jainacharya* Sri Vijaya Dharma Suri, I knew him through correspondence. There was a charm in his simple letters, which could not but attract even those who did not belong to his persuasion. His scholarship, earnestness, and above all his broad-mindedness, absolutely free from obtrusiveness, were most fascinating and won friends and admirers from all quarters, not only in India, but from various countries in Europe. I always considered it a privilege to correspond with him and his chief disciple, Sri Indra Vijayaji, whose labours for advancement of learning are not unknown.

Hira Lal,  
Deputy Commissioner,  
Narsinghpur District,  
Central Provinces.

21st October 1922.

(2)

The late Suriiji was vastly learned, and he was courteous to all persons. He was bold and honest. He was firm in the proper discharge of his duties. In my opinion, he was one of the greatest Jaina Scholars of India. His works bear testimony to the above fact. His opinion was invaluable in all matters regarding Jaina language and literature. The loss sustained by his death is irreparable. May his soul rest in peace !

Bimala Charan Law, M.A., B.L.,

25th October 1922.

Calcutta.



(3)

It was with deepest regret that I saw myself informed by you of the decease of my revered friend Shri Vijayadharma Suri. Like many other European Indologists I must learn now to be deprived of his letters full of friendly help for our studies, the monuments of his great knowledge and candid character. The services done by him to the European friends of Jainism are eminent, and the German Oriental Society was right when conferring upon him the Honorary Membership. The idea of establishing a Memorial fund is highly plausible, for it will keep the revered name to future times.

Hamburg,  
3rd November 1922.

Dr. Walther Schubring,  
Hamburg University.

(4)

Vijaya Dharma Suri was a man, who, in spite of his own strict and ascetic views, did not condemn joy of life which is manifested by others. His extensive learning made him the admired master of all his disciples, whilst by his pure and kind heart he never failed to win our high consideration. In his all-embracing goodness he made no distinction between friend and enemy, between Orient and Occident. On the contrary, he only acknowledged one wide, undivided world, expecting help from true charity. His fame as a scholar, his noble humanity are a light, whose rays shine across the seas, and gladden our eyes.

*Ex Oriente lux.*

2nd December 1922.

Professor V. Negelein,  
Erlangen University,  
(Germany.)

(5)

I was greatly grieved when I learned that the great *Jainacharya* Shri Vijaya Dharma Suri has left this world—a man, for whom not only I, but so many German scholars had the greatest veneration, and whose writings and activities in the cause of Jainism they so highly appreciate. Unfortunately, I had never the chance of meeting him and making his personal acquaintance, but from what I have seen of his books and from the correspondence I had the pleasure of keeping up with him, I can judge what a great scholar he was, and what an amiable man he must have been. All the more I regret that now all chance has passed away of meeting him. I am particularly indebted to him for his great kindness to me by having sent me many of the sacred books of the Jainas which enabled me to study the religion of Shri Mahavira, so to say, at the fountain. I appreciate this all the more as under the present circumstances, I would have been deprived of gaining a closer and more intimate knowledge of the doctrines of the *Tirthankaras*. As an indefatigable investigator in the vast field of Jaina literature, he combined the scholarship of the Indian *Acharya* with the critical methods of the West; although an ascetic, he remained a man of the world in so far as he was ready to converse with everybody and take part in all work and thought that interested scholars. He will ever, in my mind, remain as a man who deserves the highest veneration from the part of men of all creeds and nations.

Dr. Helmuth von Glasenapp,

4th December 1922.

Berlin University.

(6)

"The first time that I had occasion to interview the late *Shastravisharada Jainacharya*, Maharaja Vijaya Dharma Suri, was when he was lying in his sick bed. The calm tranquil face in spite of the physical pain he had, made a lasting impression on me. I shall never forget that look of settled peace that was indicated on the bright cheery face. I could have only a short conference but that was enough to acquaint me with his deep learning, broad intellect and penetrating insight that he displayed in his talk on Comparative Religion. He is no more, but his memory I shall ever cherish for the help he gave me in my research by supplying me with books. Here I tender my hearty thankfulness to his trusted and worthy disciple Acharya Indravijaya, who was instrumental in bringing me into contact with a great soul, who spent his life for the advancement of learning, and ever tried his best to make the East and the West understand each other better. Some of his books which I have read, show wide grasp of subjects, and although abstruse, they are so naturally and simply expressed in felicitous style as to harmonize with the simple pious heart that indited them. His patriotism remains fixed in the various traces that he has left of his life and works."

I. W. Johory, M.A., B.D.

13th December 1922.

Professor,

Christian College, Indore.

(7)

The first thing that struck me, when I came into contact with the late *Jainacharya*, was the wideness of his outlook and the sincerity of his sympathy with every effort at investigating truth. He was firmly

convinced that truth is one, and he welcomed every earnest teacher, without regard to race or nationality, as a co-worker. He thus became a living link between the East and the West; and through the integrity and purity of his character, and the warm cordiality with which he extended his hand to all friends, near and distant, he added a personal touch to these relations, which will outlast his life. Above all, however, he was a sincere follower of the eternal *Dharma* revealed by the exalted *Tirthankaras*.

Dr. Sten Konow,  
Kristiania,  
Norway.

16th December 1922.

(8)

Dharma Vijaya Suri was one of the greatest scholars, and at the same time one of the best sadhus of India. He is not only revered and venerated by the members of his community, but by a very great number of Eastern as well as of Western scholars, whose work he was always glad to further, and whom he always assisted in the most noble and most liberal manner, whenever they needed his help and advice. No other scholar spread more light on Jain literature and Jain history than him. He was an able editor even of old vernacular sources. He founded schools, and devoted all his precious life to the service of all that is true, noble and good. Many friends in every part of the globe deeply mourned, when he had breathed his last. During his life in this human world, he lived in the severest ascetism, and in the most absolute poverty. Still he was wont to bestow immense riches—more valuable than any terrestrial and perishable treasures—on all those, who had the good fortune to be

known by him. He was a model for us all. May he, from the Second *Devlok*, continue to further and to bless his community and all its friends.

Dr. Johannes Hertel,  
18th December 1922      Leipzig University, (Germany.)

(9)

*Shastravisharad Jainacharya* Shri Vijayadharma Suri fulfilled in our day an old Indian ideal of a great man. Having secured the mastery of human passions, he was actuated by a selfless benevolence. Entirely loyal to the doctrines of his faith, he realized them with a philosophic insight. His teaching and preaching were invested with reasonableness and sweetness, while his advances to members of other sects, countries and cultures were characterized by an unfeigned friendliness. His exertions in the cause of education, and his constant pre-occupation with plans for the foundation of institutions, and the publication of periodicals, texts and studies revived and invigorated his community. His example, which was an inspiration to his contemporaries, survives as an inheritance to his successors.

Dr. F. W. Thomas,  
4th January 1923.      London.

(10)

Veneration to the Divine Saint, to whom this temple is hallowed! Veneration to Shri Vijaya Dharma Suri, the benefactor of mankind, the promoter of humanity and science!

His earthly life was like a calm and splendid flame, warming and elucidating all that were around Him: warming all creatures by the pure and self-denying love,

the all-embracing compassion of His noble heart, elucidating the spheres of His ethic and scientific activity by the bright beams of His clear mind, of His refined and harmonious erudition.

To those, however, who are far from Him, separated by space and time, His noble life is like a calm and splendid guiding star, which, out of this stormy sea of hatred and depravity, of deep calamity and grief, directs our poor and vexed looks upwards to heights of eternal harmony, the harmony which was all over His great and divine personality, the harmony which governs the universe, and which all creatures long for.

Veneration to Sri Vijaya Dharma Suri, the benefactor of mankind, the promoter of humanity and science!

15th September 1923.

(Destined as inscription  
on the wall of the Memorial  
Temple.)

Dr. Ch. Krause,  
Leipzig University.

(11)

It is a serious loss, not only for the Jaina Religion, but for our studies. All the European Scholars who could appreciate his disinterestedness, his weighty doctrine, his lofty genius, can but mourn over his loss and remember him with lasting regret.

Pavia (Italy)

Prof. Dr. L. Suali.

Piazza Castello 14.

4th March 1924.

(12)

Oh' that the way of this great लोकप्रदीप (Lokapradhipa) could be duly followed by many people.

Upsala.

Dr. Jarl Charpentier.

13th August 1924.



(13)

I came to Shivrपुरi to pay my respect and homage to the memory of the great Jain saint and scholar Vijaya Dharma Suri. His fame was world-wide, he was in fact a great citizen of the world, known and admired among the discerning of all countries. Western students of Indology, in particular, were greatly indebted to this generous and liberal aid, in their efforts to learn the truth about Jainism, its history, literature, and doctrines. Vijaya Dharma Suri was so far-sighted and broad-minded, that he took very special pains to cultivate helpful relations with Western scholars. Surely no Indian of the present generation did more to earn the gratitude of occidental Indologists than he. It is largely owing to his influence that we in the West are at last beginning to acquire more trustworthy knowledge of Jainism, about which relatively little has been known until recently, compared with what has been known of other departments of Indology.

It was a pleasure to me to visit the shrine of this great Sadhu ; and it was a very special pleasure to find his spirit living on in the institution he founded. Where the spirit lives, there is no death ; and surely Vijaya Dharma Suri's spirit lives in the Virtattva Prakashak Mandal.

It was a matter of deep regret to me that I could stay only a few hours, and so could not form any close acquaintance with the Sadhus and Acharyas ; but even a casual inspection is enough to convince one of the nobility, purity, and intelligence of the spirit in which the institution is conducted. These devoted disciples are building, all the time, a living memorial to their teacher, more worthy of him than the beautiful Samadhi

shrine dedicated to him. Through my correspondence with the present head of the group, His Holiness Vijaya Indra Suri, whom I have known by letters for many years, I have long realized that the same generous and liberal ideas are alive in him; for he has shown me many evidences of his constant desire to help any serious student. It is a pleasure to discover that the whole group, as evidenced by those whom I saw at Shivrपुरi, seems to be permeated by the same light of intelligence and kindness. I can only congratulate the boys and young men who are so fortunate as to be undergoing training in such an atmosphere; and I cherish the hope that they, in turn, may grow into worthy carriers of that Light of Dharma.

Professor Franklin Edgerton,  
Yale University,  
New Haven, U.S.A.

Virtattva Prakashak Mandal,

19th October 1926

Shivrपुरi.

(14)

I happened to have some touch with the master in whom all that was best in Indian thought was found embodied. His personality must appeal to the whole of Hindu India as that of a latter-day Rishi.

Dr. Radhakumud Mookerji, M. A., Ph. D.,  
14th December 1929. The University, Lucknow.

(15)

The late Shastra Visharada Jainacharya was really, as is evidenced from the book, a man of inviting exterior and outstanding personality. He was certainly one of the foremost of Jain preachers and preceptors. Gujarat, and May I say, the whole Hindu

world lost a great religious force when the Achariyaji left this world of alternate joys and sorrows to seek eternal peace. Both as a scholar and an orator his reputation was indeed great and unique is the tribute paid to his memory by scholars, Indian and European, who knew him.

N. K. Dikshit,  
Director of Education,  
Baroda.

(16)

It is by no means uncommon for Jainism to produce learned teachers, but two peculiar traits distinguished this man. Firm in his faith and most scrupulous as to its minutest ceremonies, he nevertheless continually combated bigots and opened the door to Western Scientific methods, of the accuracy of which he was convinced. To sum up this teacher was a man of action, who was determined to do good.

Dr. F. Lacote.

(17)

*O Brahmana*, if you want to see a real embodiment of the ascetic ideal, then go to the great Vijaya Dharma.

*O Kshatriya*, if you look for a mighty Hero, I would name the Great Vijaya Dharma, the Conqueror of *Raga* (Attachment and Love) and *Dvesha* (Repulsion and Hatred)—the most powerful of Human enemies.

*O Vaishya*, if you like to see the Wealthiest man, stand before the Great Vijaya Dharma who is possessed of "Right Faith," "Right Knowledge," and "Right Conduct"—the three priceless gems of purest ray serene.

*O Sudra*, if you have not yet properly learnt what Service is, then follow the Great Vijaya Dharma, the truly humble and unselfish Servant of Humanity.

Harisatya Bhattacharyaji, M. A., B. L.,

Bengal.

(Inscription on the wall of the Memorial Temple)

(18)

I am glad to have this opportunity of offering my tribute of respect and admiration for the great saint and scholar *Shastravisharada Jainacharya* Vijaya Dharma Suri, who has recently passed away from our midst. The services rendered by him to his own community are valuable. He has done more than any other in recent times, to make the essence of Jainism intelligible to the people of other communities, both within and outside India, and to expose the misconceptions that stand in the way of a clear understanding of the doctrines of Jainism. It was through his initiative that several institutions of public usefulness came into being, and scores of publications on various important subjects were issued to bring within the reach of the public the treasures hidden hitherto in manuscripts. It is difficult to speak too highly of him as a man, a preacher and a spiritual guide, whose life was, for decades, a source of solace and inspiration to hundreds of persons who flocked to him for hearing his speeches. He had in him, in an eminent degree, those qualities that raise a person above the bounds of the particular community to which he belongs, and render him the object of profound love and respect of all.

Narendra Nath Law, M.A., B.L., Ph.D.,

Premchand Raychand Scholar,

Calcutta.



TRIBUTE AND THE MESSAGE





# A Jain Saint's Death

## Karachi's Tribute

### A PUBLIC MEETING AT KHALIKDINA HALL

A public meeting of the citizens of Karachi was held on Saturday evening at the Khalikdina Hall in memory of His Holiness Acharya Maharaj Vijaya Dharma Suri who passed away at Shivpuri on Tuesday last.

The Hall was thickly crowded, and a number of Jain ladies were present. Among the audience were Seth Sunderdas, Mr. Jamshed Mehta, Seth Lokamal and others. Seth Lokamal proposed Mr. T. L. Vaswani to the chair; Pandit Bhagatram seconded.

The proceedings opened with an inspiring song by Mr. Lalchand (a Jain). Mr. Vaswani then began his speech. He defined the *Virya* as one, on whom had descended the grace from above, and who sacrificed his will to that of God, the Omniscient. The speaker thought Mahatma Vijaya Dharma Suri belonged to the same class. He was born in the house of a poor man, and was not destined to receive education in any institution. The speaker conjured a picture of Vijaya's youth when he was seen either wandering from street to street or sitting in a shop, and the current of public mass-life overcame this poor child and made him a prey to gambling. He lost all the money he had. But Divine Mercy came to him, and the spirit of true repentance sprang in his heart, and the gates of Heaven were open to him. When the right came, this prayer escaped his lips; O Lord! my Master! I want not this illusionary

*dawlat*, but such which might help me in serving my country and Dharma. Then the dark shadow disappeared and a new phase of life emerged. He renounced all, became a *vairagee* and set out in search of a *guru*. He found one, and began a thorough study of the Vedas under the guidance of his *guru*, and became a great man of learning. So wide was the effect of his *vidya* that at a *Kasi Sammelan*, he was given an address of honor, and was entitled an *Acharya*. The speaker longed to see him, but now he was gone from the desert of this world, and soared to his eternal home, the *Brahma Desha*. The speaker desired to dwell on his characteristics which were as follows :

1. BRAHMACHARYA: In a sutra, Mr. Vaswani remarked, it is said that true treasure of a sadhu is Brahmacharya.

2. LEARNING: He was not known so widely in India of to-day. His ideal was not *audacity* but *humanity*, and hence his name had remained hidden in India. The speaker was surprised to read his name and teachings in an Occidental paper.

Maharaj Vijaya Dharma Suri wrote a series of books of which 70 volumes had been already published. He wrote a book on *Ahimsa*, which could help in the present struggle. Many a French, German and Englishman knew him. It was a pity that men of other countries were studying India zealously, while Indians *themselves* did not care to know that 'full many a gem of purest ray serene' lay hid in ocean bed of India. From Kathiawar to Bengal, he was well-known. It was said that he had been once garlanded with flowers of gold, while the speaker most humbly offered his *prema pushpa* to the great soul.

3. PREACHING: He wandered in the whole country from villa to villa, expounding the basic principles of Jain doctrines.

4. ORGANISATION: He opened a *gurukul* and many Jain libraries, and started many papers. He always urged the Jains to awake and arise.

The speaker prayed that he may become a devotee at his sacred feet and those of the Mother *Bharat*. His was a strong appeal to the people to awaken with heart full of *Love*.

Mahatma Vijaya Dharma Suri believed in all religions as different routes, leading to one goal of emancipation. 'Love' according to the speaker, was the only *uttam niyama*, *shastra* and ideal. His only message of that day was "AWAKE AND LOVE".

The speaker concluded with a sorrowful but impressive expression. "O Brethren of all communities, Awake! Awake!! and Awake!!!"

Sjt. Popatlal, Secretary of the local Jain Society, then read the following resolution:—

"This public meeting of the citizens of Karachi records its sense of profound sorrow at the passing away of *Shastravishard Jainacharya* Sri Vijaya Dharma Suri, A.M.A.S.B., the eminent preacher of *Ahimsa*, the revered scholar, saint and leader of the Jains. This meeting further expresses its heart-felt condolence to the Jain community of India, and to his numerous disciples throughout the country, and breathes out an aspiration that the departed may rest in Eternal Peace."

Mr. Khushalchand then dwelt on Dharma Vijaya Suri's activities and the outstanding events of his life.

Pandit Shantilal, reciting a *sutra*, made a speech in Gujarati, highly appreciating the great Saint's learning.

He gave an account of his renunciation, and repeated the echo of awakening.

Seth Lokamal said that Death was irresistible. It did not care for any one. He recited a couplet of Tulsidas that one should so act that he might die with a smile on lips. He compared the deceased with *Valmiki Rishi*. It was a pity, he said, that such a soul had departed, and it was a duty of those present to pass the resolution with humility and reverence.

The proposal was then unanimously passed.

Seth Choithram spoke a few words, and thanked the chair.

\* \* \* \* \*

“We are exceedingly grieved to have to record another heart-rending death, this time that of *Shashtra Visharad Jaina Acharya* Sri Vijaya Dharma Suri. Pious, learned men have never been wanting among the Jains, but a saint of the eminence of Vijaya Dharma Suri is hard to find. Gifted with a singular force of character and sincerity of conviction, a dignified, unaffected mildness and friendliness, a man noted for his open-mindedness and wideness of outlook, he was in all respects an ideal *sadhu*, and was respected as such even by the most orthodox Hindus like the Maharaja of Benares and Pt. Madan Mohan Malaviya. His reputation, great as it was in India, was greater still in Europe, and he had come to be regarded, in the words of Dr. F. W. Thomas, ‘the true mediator between Jaina thought and the West.’”

The Jaina Hostel Magazine,  
Allahabad.

## Message of an Eastern Sage

BY T. L. VASWANI, Karachi.

In a Hindu scripture, we read that they, on whom rests God's grace, and who take refuge at His feet with their heart and in entire self-surrender,—they become Heroes. One such hero was the Jain sage—Vijaya Dharma Suri. I was hoping to have his *darshan* at an early date. It was destined differently. I read of him, strange enough, in an English journal,—first! I learnt more of him gradually. I felt drawn to him. Why? (1) He was a *Brahmachari*. As a text in a Jain scripture says:—*Brahmacharya* is the essence of the wealth of a *Sadhu*. Vijaya Dharma Suri had this wealth. (2) He had, also, the wealth of *learning*. He was a great Scholar. Not many among Hindus and Muslims knew of him. He had the scholar's modesty. Lord Salisbury said the secret of success in politics was audacity, audacity, audacity! The secret of Sadhus and sages is humility, humility humility. The *Jain-acharya* was humble, modest, simple. A profound scholar, he wrote several books, and he edited the series known as the *Jain Granth Mala*. Over 70 volumes of this series have already been published. (3) *He was a powerful preacher*. He carried his message from Kathiawar to Bengal. He did not neglect villages. India, as I have often urged, is a Land of the Villages. The National Message too, must be carried to villages. The National Movement, to be effective; must become a Movement of the Masses, if India is to have true, not nominal, Swaraj. Dharma Vijaya Suri travelled on foot taking his message from village to village. With what love and reverence some villages greeted him! Flowers of silver and gold were showered upon him. What



flowers may we offer to his memory? May it purify us and enrich our lives! (4) *He was a great organiser.* He started a Jain College at Benares; he opened a *Gurukul* at Kathiawar; he established a *Pasusala* (Animal Hospital); he organised a Jain Literary Conference, a Library, and a Free Dispensary. He is with us no longer. He leaves us at the early age of 54. He crosses the Desert of this world to enter into the Homeland. What has he taught? (1) *Value of Jainism*:—He worked for a revival of Jainism. He believed in the vital values of the Jain Dharma. I, a Hindu, believe in the values for modern life of Jainism, as I do in those of Islam and other world-religions. Some important aspects of the ideal of non-co-operation may, I think, be described as:—*Applied Jainism*. We are trying to apply in National Politics the principles of *satya*, *ahimsa* and *tapasya*. And these three principles are emphasised in Jaina Dharma, (2) *Philosophy of Ahimsa*:—Vijaya Dharma Suri has developed this in his great book on "*Ahimsa-digdarshana*." I believe that a *real* solution of national and international problems is not possible unless the nations are educated in a philosophy of *ahimsa*. There is no real freedom without reverence for Humanity: and *ahimsa* is reverence for the Universe. Force, violence, war, will not solve the world's problem; they may make the problem more complex. Tolstoy rightly said, "As fire does not put out fire, so evil does not put out evil." (3) *Friendship of Religions*:—Vijaya Dharma Suri in a beautiful exposition of the Jain Dharma before the Maharaja of Benares developed the argument that Jainism was similar to Hinduism. He had friendship with men of different nationalities and denominations. Does not the present hour call for friendship between religions and nations?

Of this man with a broad, catholic heart, I said that on him rested God's graces. A poor man's son, he grew to be a Great Teacher. He studied in no school, and received no university degrees; but he was so learned that on him the Hindu Pandits of Benares conferred the title of *Acharya*. As a boy, he mixed with men of no character, he learnt to gamble; but this gambler became a saint! He lost much in gambling; one day, this Mulraj (that was his original name) *reflected* on the vanity of the world; he *repented*; that day's gambling became for him a door for the coming in of God's grace. He wept bitter tears; he resolved to leave his town and go in search of a Guru; he found one; studied the *Sastras*; he became a scholar, a sage, a saint. His life's story sends to us a *message of hope*. For, in everyone of us lie latent the powers which he developed. Only let us *awake*; only let us give our hearts to God. Only let us *know* what India means for Humanity. Only let us bring India's sorrows at His feet. Only let us to ourselves be true. And sure as the sun rises in the East, India will rise again,—a Nation of the Free.



**FOREIGN REVIEWS**



# Saint and Scholar

## Death of a Great Jain Leader

(FROM *DAILY LONDON TIMES*)

A telegram received in London announces the death, at the age of 55, of Sri Vijaya Dharma Suri, in whom the Jain community has lost an inspiring personality, and India one of her most meritorious sons. He was an outstanding exponent of Jainism, essentially the oldest of the existing Indian faiths.

By the ascetic saintliness of his life and by the grace and amiability of his personal bearing, Sri Vijaya Dharma Suri established a remarkable influence in his community, while the work which he accomplished in the foundation of educational institutions and in the publication of texts, memoirs, and journals, brought him a wider recognition both in India and abroad. He was in frequent correspondence with a number of European scholars, and among his distinctions was the honorary membership of the Italian and the German Oriental Societies. Some years ago a memoir of the savant was published by Dr. Tessitori, an Italian scholar, intimately known to him, under the title of "*A Jain Saint of the Present Day*," and a short biography by Mr. A. J. Sunawala has recently been issued by the Jain Literature Society (Cambridge, 1922). The life of such a saint and scholar, however, demands a more copious record.

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Jainism was, however, stagnant until the dawn of the present century, when it received a mighty stimulus from a reformer worthy to rank with Mahavira or even the Buddha.

*"The Near East."*

Of late years, there has arisen, primarily among the latter, a remarkable intellectual, moral and religious revival, due largely to the influence and character of Vijaya Dharma Suri.

*"The Glasgow Herald."*

### \*Inde

Le 5 septembre 1922 est mort à Shìvpuri, dans l'Etat de Gwalior, un des chefs les plus révérs du jainisme, Vijaya Dharma Suri. Sa vie est une parfaite image des mœurs de l'Inde antique avec quelques curieuses touches d'esprit moderne. Né en 1868 à Mahuwa dans le Kathiawar, le jeune Mûla Chandra commença par faire le désespoir de ses parents par sa paresse, sa dissipation et son amour du jeu. Puis, brusquement, à ving-trois ans, en 1887, il prit le monde eo dégoût et se fit moine, sous le nom religieux de Dharma Vijaya. Il mena dès lors la vie de ces ascètes errants qui, entourés de leurs disciples, vont de village en village, prêchant leur évangile aux foules toujours curieuses de les entendre. Seulement les sermons de Dharma Vijaya s'adressaient à des Jainas, c'est-à-dire à des hommes d'affaires, de qui on pouvait réclamer une contribution substantielle au progrès de la religion sous forme d'œuvres utiles. Dharma Vijaya n'y manqua pas. A Bénarès, dans la ville sainte de l'hindouisme, après avoir désarmé par sa franchise et sa modération la violente hostilité des

\*Bulletin de l'Ecole Jt. d'Exn. Orient, 1922.

brahmanes, il fonda en 1903 un collège, le *Yacovijaya Jaina Pâthacâlâ* une riche bibliothèque (*Hemacandrâ-cârya Jaina Pustakâlaya*) et un hôpital pour les animaux (*pacu-câlâ*). A Agra, il créa, à l'aide des fonds fournis par un riche marchand de la ville, une bibliothèque et un dispensaire gratuit : à Palitana, dans le Kathiawar. un établissement d'éducation '*Yacovijaya Jaina Gurukula*.' Enfin, pour favoriser l'étude et la diffusion du jainisme, il constitua à Bombay une association dénommée *Vira-tattva-prâcaka-mandala*. Dharma Vijaya ne fut pas seulement un apôtre éloquent de sa foi, mais aussi un philologue de grande valeur, qui a bien mérité de l'indologie par son édition du *Yogacâstra* de Hemacandra (publié en 1907 dans la *Bibliotheca India*) et surtout par la collection de textes jainas en sanskrit et prâkrit qu'il édita sous le titre de *Yacovijaya Jaina Granthamâlâ*.

Dharma Vijaya avait gagné une universelle sympathie par son caractère bienveillant et courtois, par son esprit ouvert et exempt de tout fanatisme. Il aimait à entretenir des relations amicales avec les savants européens et il laisse parmi eux d'unanimes regrets.

### Vijaya Dharma Suri

(Neuer Orient January 1923.)

Im September vorigen Jahres starb in Shivpuri, im Staate Gwalior, der um die Erforschung der Literatur wie um die Organisation der sekte der Jainas gleich hochverdiente Jaina-Mönch Vijaya Dharma Sûri. 1868 in einer armen Vaishya (Kaufmanns-) Familie in Mahuwâ in Kâthiâwâr geboren, fühlte sich der junge Mûlachanda frühzeitig von dem Weltleben abgestossen und trat am 12. Mai 1887 in den Asketenorden der Jainas ein, bei welcher Gelegenheit er den Namen Dharma Vijaya ("Sieg der Religion") erhielt. Durch seine

grosse Begabung erlangte er bald eine führende Stellung und bedeutenden Einfluss in der kleinen, aber rührigen Gemeinde der Jainas, die zu ihren Anhängern bedeutende Kaufleute in allen Teilen Indiens zählt. Als Herausgeber von Texten und Verfasser selbständiger Schriften, als Begründer von Schulen und Bibliotheken hat er sich einen im ganzen Gangesland bekannten Namen gemacht und ist auch von einer Reihe von wissenschaftlichen Gesellschaften Europas durch Ehrungen ausgezeichnet worden. Durch Sendung von Büchern und Handschriften an abendlandische Gelehrte hat er sehr wesentlich zur Förderung der Jainastudien beigetragen. Die von ihm in's Leben gerufenen wissenschaftlichen Unternehmungen werden von seinem Hauptschüler und Nachfolger Indravijaya in seinem Geiste weitergeleitet.

H. V. G.

NECROLOGIO



# Necrologio

Cri Vijaya Dharma Suri Jaina Castra  
Vicarada-Acharya

(FROM ALLE FONTI DELLE RELIGIONI, ROME)

Uno dei piú grandi uomini dell' India moderna non è piú; dopo una vita operosa ed instancabile il venerando Maestro Jaina è entrato in quell'indefinibile pace, che la Sua religione promette ai buoni lasciando perenne ricordo di Se nell' animo dei discepoli che con tanto affetto amó, imperituro documento della sua dottrina nelle opere che scrisse, e traccia durevole dell' influsso esercitato dalla sua potente personalità sul Jainismo il quale in lui perde uno dei piú segnalati *âcârya* che abbia mai avuto. Cri Indravijaya Upâdhâya, il diletto e il primo dei suoi discepoli nel comunicarmi la triste notizia così mi scrive: My revered Guru Mahârâj Shri Vijaya Dharma Sûri left this unsubstantial world in a quite calm and peaceful mood on Tuesday, the 5th instant (September) in the morning at 6-30. Death is but natural, while living is a wonder, considering the course of nature, and all must yield to it at some time or other. The consolation which we now have, is that his existence, in the form of his fame and good work done by him, is present, and shall last for ever, and shall continue to encourage us in his work of service, though his material existence has disappeared from us. It must be freely told that the service done by him to Literature is very great, and we cannot



do even a thousandth part of it, yet his inspiring remembrance is prompting me to a greater activity."

Ed anche io sono convinto che il modo migliore di onorare il grande estinto sia quello di seguitare con lo stesso entusiasmo l'opera da lui iniziata. Perché Vijaya Dharma Suri fu un apostolo nel senso intero di questa parola; ma un apostolo che non ebbe nulla di settario e di violento. Egli infatti pur avendo dedicato tutta la sua vita ad una attiva opera di propaganda, che molto ha giovato alla diffusione del Jainismo, anche in regioni dove per l'innanzi era piuttosto mal visto, si é sempre mostrato di una serenità e di una imparzialità esemplari, non già disprezzando le dottrine rivali, ma cercando soprattutto di persuadere gli avversari che molto spesso la loro creduta divergenza dal jainismo é formale più che reale; in quanto il jainismo raccomanda ed inculca pur esso quelle verità morali di cui anche le altre sette e scuole fanno i loro dettami principali. Coerente a questa sua larghezza di vedute Egli non guardò con sospetto la scienza occidentale, ma con esempio più unico forse che raro, volle ed incoraggiò il concorso degli indianisti d'Europa; e questi invitò all' edizione dei numerosi testi jaina che attendono ancora di essere pubblicati, pronto a risolvere ogni difficoltà che quelli avessero potuto incontrare. Non solo egli mise a disposizione dei sanscritisti d'Occidente un prezioso materiale, che in altro modo sarebbe rimasto inaccessibile, ma organizzò una collana di testi jaina che con larga munificenza largì a istituti scientifici e a biblioteche: questa collana, la *Yacovijaya-jaina-granthamâlâ* contiene i testi più svariati, dalle opere filosofiche alla novellistica, dai lessici alle grammatiche, quasi tutti curati con notevole esattezza, e per la sua importanza ha attirato ben presto l'

attenzione degli specialisti che, come il GUERINOT ed il BELLONI-FILIPPI le dedicarono speciali articoli in Riviste Scientifiche.

E del resto Vijaya Dharma Sûri fu egli stesso un sommo erudito e un grande pensatore: numerose sono le opere che scrisse in sanscrito, e in hindî, di vario carattere espositivo, dogmatico, filosofico e dirette ad illustrare le dottrine jainiche. Citerò come degne di speciale menzione; L'*Ahimsâ-dig-darcana*, il *Brahma-carya-dig-darcana*, l'*Indriya-parâjaya-dig-darcana*, il *Jainaciksa-dig-darcana*, il *Jainatattva-dig-darcana*, un lucido ed esauriente per quanto compendioso manuale del Jainismo. A lui anche si deve l'edizione curata nella Bibliotheca Indica dello *Yogacastâ* di Hemacandra.

Oltre all'operosità scientifica, Egli dimostrò un'attività veramente sorprendente rivolta ad una maggiore diffusione della fede che professava: ed infatti Egli prodigò tutto se stesso pur di conseguire il fine che s'era proposto; viaggio da paese a paese, predicando, discutendo, fondando istituti di cultura e di propaganda, organizzando opere di beneficenza, dando vita a giornali e periodici, raccogliendo intorno a sè discepoli elettissimi che sapranno certo seguirne l'opera del Maestro.

La morte di Vijaya Dharma Sûri non è dunque un lutto soltanto per il Jainismo, che in lui ha perduto uno dei sommi suoi maestri; ma la sua dipartita non può non suscitare un'eco dolorosa nel cuore degli Orientalisti che appresero ad amarlo e a stimarlo, anche senza conoscerlo di persona, in una più vasta cerchia, in tutti coloro, che in un'età travagliata come la nostra sentano un'intima simpatia per quanti facciano anche oggi della loro vita un apostolato ed una missione.

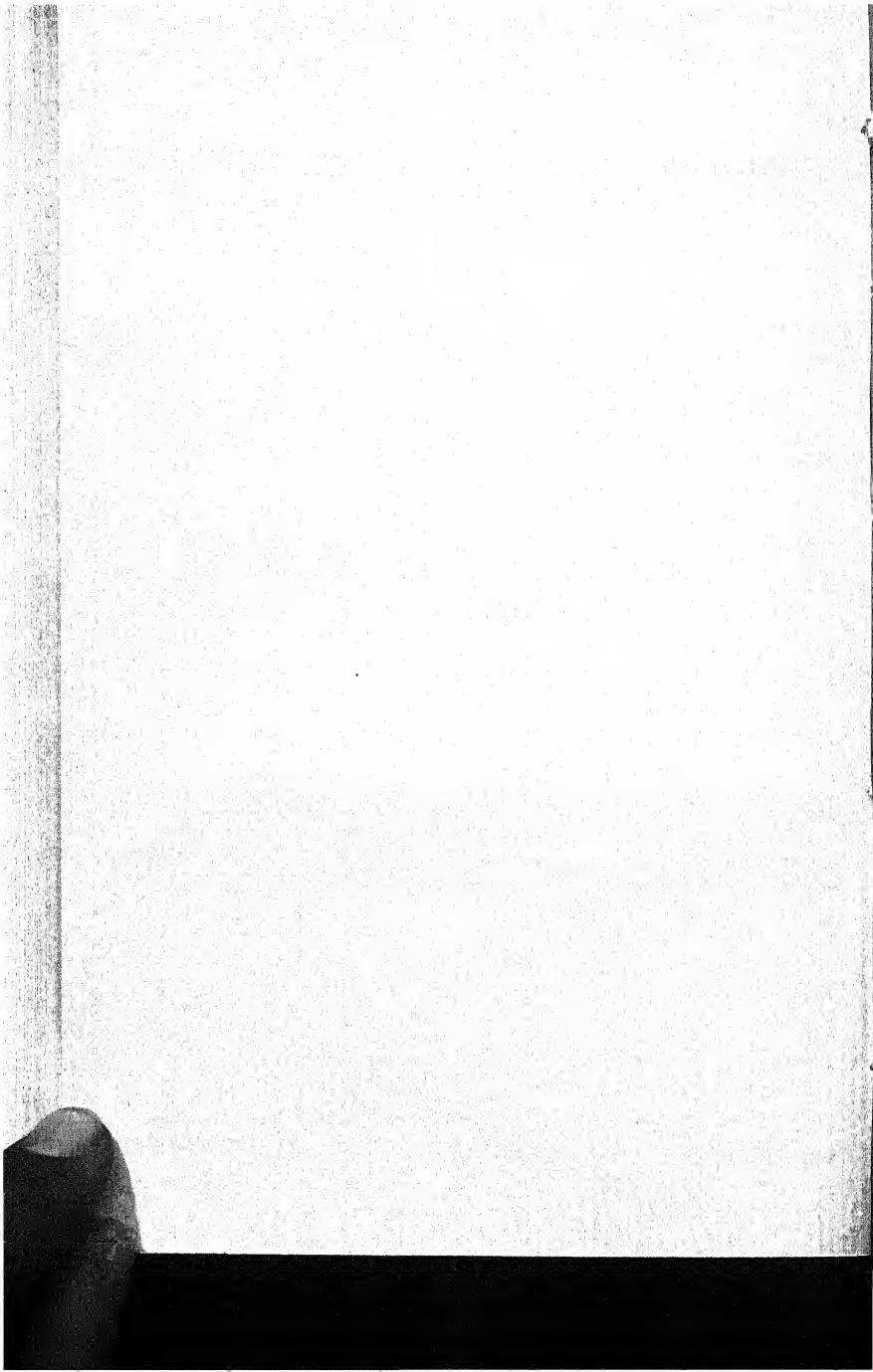
G. TUCCI

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(From Morgenbladet, Christiania)

Men i det store og hele er det gjenreisningen av en national religion og gjenoplivelsen av den nationale literatur som dennes dyrkere ha frembragt, son har været Vidsjaya Dharmas livsinteresse. Og derfor horer skikkelser som hans med naar vi vil prove at gjore os rede for de stromninger som langsomt men sikkert omskaper Indien i vore dage og bidrager til at frembringe en virkelig nation, med politiske og kulturelle særmaal, av det konglomerat av stammer og folk goaandsretninger som dannet det indiske folk i tidligere tider.

THE SHANTINIKETAN OF THE  
JAINAS



# The Shantiniketan of the Jainas

By Bharatiya Sahitya Visharada Dr. Charlotte  
Krause (Leipzig)

The jungles of Gwalior, haunted by those giant tigers and fierce leopards for which the kingdom is famous, close round a little paradise of quietness and beauty: Shivpuri or Sipri, the summer residence of the court, and favourite place of the late Maharaja Madhavrao Scindia, who spent a fortune to increase its natural charms.

It is indeed a lovely little place with its stately summer palace, with its neat summer bungalows, its brand-new public buildings, its gardens, hills and lakes, with the splendid Chattri Buildings of the Scindia family, and with the net-work of cleanly kept broad roads, which wind like long carpets of scarlet velvet through endless sweet-smelling green forests. No wonder therefore that Sipri attracts, every year, in the rainy season, when it is pleasant and cool there, crowds of travellers and tourists.

Here it was where Late Jain Acharya Vijaya Dharma Suri, touring between Gujarat and Benares, had to make a long halt, forced upon him by severe illness, and where, in spite of the active devotion of the whole population, and in spite of the best of doctors and medicines, he finally passed away on September 5th, 1929.

He was a Jain Acharya, *i.e.*, a leader amongst the ascetics of the Jain community, and as such, he was a



great preacher, writer, scholar and social reformer. His popularity and renown were not confined to the Jain community itself, but they had spread as far as Europe and America, with whose Jain acholars he had been in continuous touch. For he had always considered it the aim of his life to work for the elucidation and propagation of his own beloved religion. This was also the underlying motive, when he left Sweet Gujarat, the centre of Jainism, with its devoted and amiable population, in order to carry Jain Ethics and Jain Culture into the country round about and east of Benares, districts which were once all Jain, but whose population have now forgotten the faith of their forefathers, and have fallen back to meat-eating long ago. During several years, he preached and taught the Jain doctrine of Non-injury in Benares itself, the centre of orthodox Hinduism, where scorn and fanatic hatred greeted him on his entrance, and from where he departed, loaded with honours, and under the tears and blessings of an enchanted population. A way of triumph was his tour to distant Calcutta, where eminent people like Dr. Sattischandra Vidyabhushana, Mahamahopadhyaya Haraprasad Shastri, and others, paid their tribute of admiration to the great Acharya, and a victorious religious campaign was his pilgrimage to the sacred shrines of Gujarat and of his mother country Kathiawad.

It was on his walking tour from Kathiawad back to Benares, that the indefatigable wanderer was forced to make that long involuntary halt at Shivpuri. He died. The plot of land, where, in flames of pure sandal-wood, the body of the Acharya was cremated, has been made over by His Late Highness Madhavrao Scindia to those who considered it their sacred duty to cultivate the memory of their beloved master.

Since then, seven years have passed. The Samadhi ground, once deserted jungle, haunted by jackals, leopards and snakes, has changed into a bright little oasis, full of clusters of white buildings, and gardens, and full of blithe, striving, young life.

The Samadhi ground, to say it in plain words, is to-day a flourishing religious Ashram, a Jain Ashram, which, prospering in the cool shadow of the Memorial Temple of the deceased Acharya, gives shelter and training to half a hundred of solemn-eyed, dignified, hopeful Jain and other boys hailing from all parts of India, and which, in more than one respect, enjoys the active sympathy of the enlightened Council of Gwalior State, and the warm esteem of the Court.

Everybody who enters the chief gate of the large compound, is surprised at the harmonious arrangement of the buildings, whose long colonnades of marble-like lime-stone extend to both sides of the simple, but beautiful Memorial Temple, forming a frame in horseshoe-shape round the whole airy compound: a school building right, and a boarding house left of the Memorial Temple one of them bordering upon the refectory, etc., buildings, the other upon the Upashraya, which serves as a domicile for monks, and on the gymnasium. Each of the two rows of buildings terminates, towards the front side of the compound, into a small, neat, creeper-clad guest-house.

As the Chattri of Vijaya Dharma Suri dominates the site of the Ashram, just so the deceased Acharya's spirit permeates the whole life of its inhabitants. It is a spirit of tolerance, of non-injury, of eagerness to learn, to strive forward, and to grasp all that is valuable, and a spirit of fertile co-operation between East and West. The boys are trained in the ancient Jain sciences, Sanskrit

Grammar, Prakrit Grammar, Logic, and Kavya. They are taught to understand the sacred books of their time-honoured religion, and to acquire a firm knowledge of Jain Dogmatic and Jain Philosophy. But it is not dead knowledge to them. It is part of their own life, part of their own self. One must have heard them discuss problems of modern science or of European Materialism, with one another, from the standpoint of their religion, and one must have seen them rush to that direction of the neighbouring fields from where the report of a hunter's gun has been heard, to call to account the bold violator of the holiest of ethic laws : then one will understand what that means.

The ideal of what a Jaina's life can be, is daily before their eyes, in the shape of the renunciating and pure life of the few monks, who are the protectors and organizers of the institution, and with whom they are in daily contact, who are their consolators in sorrow and depression, their guides in difficulties, their friends and fathers, the judges of their transgressions, and their teachers and Gurus. At present, Muni Vidya-vijaya, the famous orator, author, organiser, and scholar, is the responsible head of the institution. It is to his example and influence that the students owe their astonishing premature ability of lecturing and writing. And it is he who encourages them to grasp the best of what the West can give them. Though they dress in the native dhotee, sit on the ground with crossed legs during their lessons, and sleep on wooden cots in the manner of the Brahmacharees of old, still the whole system of administration and the whole spirit of gay manly discipline which pervades the institution, reminds one of the fresh and healthy atmosphere of European boarding schools. Both the wings

of the boarding house, which adjoin each other in a right angle, with their long rows of neatly arranged cots can be commanded simultaneously by the house-master, from his huge throne-like cot in the centre of the angle, whereas those of the elder, authoritative students, are arranged in such a way as to command each a group of younger students in their turn.

They study and think in the old native style, starting and winding up their daily work with prayer and worship, and keeping to the old method of cramming rather than studying, still as it becomes young men of the practical twentieth century, they do not disregard bodily exercise, they do not forget to imbibe fresh energy by daily systematical gymnastic practice and military drill, and even by temporary camp-life, in the jungles, with self-cooked food and sleeping under tree and bush.

All of them study English, some of them German too: for it is one of the aims of their young lives to go to the West one day, and to speak before splendid audiences of learned men and women of the great world, about the beauty and truth of their religion, and to pass on to them the doctrine of their prophets, *viz.*, that mankind cannot be happy unless slaughtering animals, drinking alcohol, war, and similar acts of injury and madness be definitely stopped, and all creatures be like brothers towards one another.

Some of them want to become social workers, some writers, some teachers, some political leaders, and there are not a few who dream of studying Jainology or the wider field of Indology at the feet of some authority in a German or English University, and of carrying on Jain researches after the Western method. It was the Late Guru Maharaj himself, who first appreciated the value of

Western philological methods, and who tried himself to carry them through, and to make his followers and disciples adopt them too. A wave of new interest generally sweeps through the institution, when one or other of their learned occidental guests, friends of the Late Acharya, or of his present successor, Acharya Vijaya Indra Suri, visit the Ashrama either in order to pay their respects to the memory of the Late Guru, or to profit from the profound learning of the monks of the Ashrama, who, faithful to the spirit of their master, are always ready, always willing to lend all possible help to their European learned guests in every respect.

Thus, Sylvain Levi, Sten Konow, Moritz Winternitz, Walther Schubring, Franklin Edgerton, Helen M. Johnson, W. Norman Browne, and other representatives of Western Indology, visited the Ashram of late, some of them staying there for a longer, some for a more limited period, still all of them regretting to leave the sacred and blissful place too soon. It is only the author of these lines who has been fortunate enough to make the Ashrama her domicile for a couple of years, in order to study Jain Scriptures at the source and to realize the essence of modern Jain Culture.

But, whether having visited the Ashram personally or not, everybody in Europe and America and India, who has some interest in Jainism and Jain studies, knows of Shivpuri as of that place where the ashes of the great Jain leader rest, where his spirit is living on amongst the inmates of the Ashrama, and where a perennial stream of learned information concerning Jainism is flowing to the benefit of all.

This is the Jain Pathshala of Shivpuri, as it is generally called, or the "Viratattva Prakashaka Mandal", as



its official name runs : the amiable, prospering, charming "Shantiniketan" of the Jainas.

The Jain community has every reason to be proud of this, her young and promising offspring, which so hopefully prospers in the fresh and healthy atmosphere of broad-mindedness and universal sympathy. Still, it requires again and again the patient rhetoric of its benign sponsor and patron, Acharya Vijayendra Suri, successor to the Late Mahatma, to make that reserved old lady remember her responsibility towards this modern child of hers, and to cause her to take the necessary care of its material wants. I wish and hope, his selfless admonitions will always find a willing ear.





HALTING PLACES DURING  
RAINY SEASONS



# Halting Places of the Acharya

(During the four rainy months of each year when  
Jaina monks are not allowed to peregrinate.)

1.	<i>Bhavnagar (Kathiawar)</i>	1887	A. D.
2.	<i>Ahmedabad (Gujrat)</i>	1888	"
3.	<i>Bhavnagar (Kathiawar)</i>	1889	"
4.	" "	1890	"
5.	" "	1891	"
6.	" "	1892	"
7.	<i>Limbdi (Kathiawar)</i>	1893	"
8.	<i>Viramgam (Gujrat)</i>	1894	"
9.	<i>Kapadwanj (Gujrat)</i>	1895	"
10.	<i>Sadri (Marwar)</i>	1896	"
11.	<i>Patri (Gujrat)</i>	1897	"
12.	<i>Mehsana (Gujrat)</i>	1898	"
13.	<i>Sami (Gujrat)</i>	1899	"
14.	<i>Mahuva (Kathiawar)</i>	1900	"
15.	<i>Viramgam (Gujrat)</i>	1901	"
16.	<i>Mandal (Gujrat)</i>	1902	"
17.	<i>Benares (U. P.)</i>	1903	"
18.	" "	1904	"
19.	" "	1905	"
20.	" "	1906	"
21.	<i>Calcutta, (Bengal)</i>	1907	"
22.	<i>Benares (U. P.)</i>	1908	"
23.	" "	1909	"
24.	" "	1910	"
25.	" "	1911	"
26.	<i>Agra (U. P.)</i>	1912	"

27.	<i>Beawar (Rajputana)</i>	1913	A. D.
28.	<i>Shivaganj (Sirohi State)</i>	1914	"
29.	<i>Udaipur (Mewar)</i>	1915	"
30.	<i>Palitana (Kathiawar)</i>	1916	"
31.	<i>Amreli, (Baroda State)</i>	1917	"
32.	<i>Jamnagar (Kathiawar)</i>	1918	"
33.	<i>Bombay (Bombay Presidency)</i>	1919	"
34.	" "	1920	"
35.	<i>Dhulia (West Khandesh)</i>	1921	"
36.	<i>Shivpuri (Gwalior State)</i>	1922	"

His Holiness passed away at Shivpuri on the 5th September, 1922, at 6-30 a.m.

**WORKS WRITTEN AND EDITED**





# Works written and edited

Works written and edited by Acharya Vijaya  
Dharma Suri

1. *Jaina Tattva Digdarshana (Hindi).*
2. *Jaina Shikshā Digdarshana (Hindi and Gujrati).*
3. *Purushārtha Digdarshana (Hindi).*
4. *Ahimsā Digdarshana (Hindi).*
5. *Indriya Parājaya Digdarshana (Gujrati, Hindi and Marathi).*
6. *Atmonnati Digdarshana (Gujrati).*
7. *Brahmacharya Digdarshana (Gujrati, Hindi and Marathi).*
8. *Gurutattva Digdarshana (Gujrati, unpublished).*
9. *Dharma Deshanā (Gujrati).*
10. *Grihastha Dharma (Hindi).*
11. *My opinion about Deva Dravya (Gujrati).*
12. *At the Feet of my Master, an Appeal to Lord Mahāvira (Gujrati).*
13. *Prashnottara Sangraha (Gujrati, unpublished).*
14. *Devakula Pātaka (Gujrati).*
15. *Aitihasika Rāsa Sangraha, Part I (edited in Gujrati).*
16. *Aitihasika Rāsa Sangraha, Part II (edited in Gujrati).*
17. *Aitihasika Rāsa Sangraha, Part III (edited in Gujrati).*
18. *Aitihasika Tirthamāla, Part I (edited in Gujrati).*
19. *Dharma—Pravādra, First (Gujrati).*
20. *Prachin—Lekh—Sangraha, First Part.*

21. *Yogashāstra by Hemachandrācharya, with the author's own commentary (edited).*
22. *Pramāna Paribhāshā (Sanskrit).*
23. *Jaina Tattva Jñānam (Sanskrit).*
24. *A Rejoinder to Dr. F. Belloni-Fillipi (English).*

**DISCIPLES OF THE ACHARYA**



# Disciples of the Acharya

The ascetic disciples of Acharya Vijaya Dharma  
Suri :—

1. *Vijaya Indra Suri.*
2. *Nyaya Tirtha Nyaya Visharad Upadhyaya Mangal Vijayaji.*
3. *Pannayas Shri Bhakti Vijayaji.*
4. *Muniraj Ratnavijayaji.\**
5. *Muniraj Amaravijayaji.\**
6. *Muniraj Chandra Vijayaji.*
7. *Muniraj Singh Vijayaji.\**
8. *Muniraj Gunavijayaji.\**
9. *Shasan Dipaka Vyakhyatri Chundamani, Muniraj Vidyavijayaji.*
10. *Muniraj Mahendravijayaji\**
11. *Nyaya Tirtha Nyaya Visharad Muniraj Nyayavijayaji.*
12. *Muniraj Mrigendra Vijayaji.\**
13. *Muniraj Akalanka Vijayaji.*
14. *Muniraj Jayanta Vijayaji.*
15. *Muniraj Vishal Vijayaji.*
16. *Muniraj Nidhan Vijayaji.*
17. *Muniraj Kanchan Vijayaji.*
18. *Muniraj Dharanendra Vijayaji.*
19. *Muniraj Chamarendra Vijayaji.*
20. *Muniraj Himanshu Vijayaji.*
21. *Muniraj Bhuvanvijayaji.*
22. *Muniraj Amrita Vijayaji.*

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\*Those marked with an asterisk have passed away.





REVIEWS OF REMINISCENCES



## Reviews

C. ELIOT.

British Embassy,  
Tokio,  
Oct. 31, 1924.

I am greatly obliged to you for sending me a copy of the Remniscences of Vijaya Dharma Suri. I have read it with great interest and think it gives a very clear idea of the activities of your revered teacher and of the high esteem in which he was held.

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### The Indian Philosophical Review

Honorary Editors :

PROF. ALBAN G. WIDGERY, M.A.,

The College,

PROF. R. D. RANADE, M.A.

May 23rd, 1918.

I have to thank you for the letter and the small brochure concerning Vijayadharma Suri which reached me at Ootacamund, Nilgiri Hills only yesterday. I read the letter through at once and learned from it much concerning your revered teacher of whom all interested seriously in Jainism had known something. The brochure is most opportune at a time when there appears to be a definitely increasing interest in Jainism. Contrasted with similar accounts, I have read of some other religious teachers in India, is the moderation and dignity of this brief study.

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HARISATYA BATTACHARYA      5, Syamcharna Mukherjee's St.  
Konnagar (Hugly),  
Bengal,  
14th May 1924.

Revered Sir.

Your book is well-planned and nicely got-up. To those who do not yet fully know the Acharya the book will bring home what a serious loss to Indian culture is the demise of the late Suri, I have carefully gone through the book.

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CHAMPAT RAI JAIN, Bar-at-law.      Hardoi,  
16th May 1924.

The book sufficiently shows how well known and popular the late Acharya was, and I think you can't be far wrong if you say that he was the pioneer in the field of Svetambara research on modern lines.

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H. WARREN      84, Shelgate Road,  
Battersea, London, S. W. 11,  
15th July 1924.

It is nice little book and is useful as a record showing that it is possible to lead the life prescribed by the Jain Doctrines, and that this has actually been done now in these modern times. I hope the book may become widely known, and so carry out the purpose for which you have taken the pains to compile it, namely, inspiring a love of truth.

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Luzac's Orientalist & Book Review,  
Quarterly, Vol. XXXV      July to Sept. 1924,

The book is a striking testimony to the profound influence for good wielded by this saintly Jain scholar upon his com-

munity and to the deep veneration felt for him by Western students of most diverse schools of thought.

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PT. SATYAVRATA SIDHANTA-  
LANKAR.

Gurukula University,  
Gurukula Kangri,  
Dist. Bijnor,  
10th May 1924.

It gave me very great pleasure to receive your Reminiscences of the late lamenred Vijaya Dharma Suri. I learn from the book that you are contemplating to publish an exhaustive life of the great Guru, whose life, as I gather from the present volume, is worth studying by those engaged and interested in the study of ancient lore. The book sent by you has created in me a desire to learn more about the Guru and I shall very anxiously wait for the forthcoming publication.

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KRISHANLAL M. JAVERI,  
Retired High Court Judge,

Bombay, Girgaon Post,  
17th May 1924.

It is a very well written book and the selection have been most properly and appropriately made. I am sure every body would appreciate the way in which his memory is tried to be kept green.

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RAO BAHADUR R. NARASIMHA-  
CHARYA, M.A.. M.R.A.S.

Mallesvaram,  
Bangalore, 15th May 24.

It is a very useful conspectus of the opinions about the late Acharya entertained by his admirers, friends and co-religionists. You have done a real service not only to a Jainism but also to the world of scholars by putting together these reminiscences of a great and noble soul revered and loved for his excellent qualities of head and heart by those



who had known or heard of him. It is a great consolation that he has left a worthy successor in you.

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RAI BAHADUR HIRALAL, B.A.,  
Deputy Commissioner, (Ret.)

Graddok Town,  
Nagpur, 6th May 24.

I have received the book with great interest. The arrangement is excellent and concisely gives all about the great Achary who continues to inspire his followers, though no longer among them. I congratulate you on the way you have done your duty.

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DR. H. ZIMMER,

Heidelberg,  
Germany,

Venerable Acharya, you have been very kind in sending me your little volume "Reminiscences of Vijaya Dharma Suri." The memory of a great and holy man will surely outlive all efforts undertaken to keep it fresh, but for those left behind by him there is no other way to mourn for him, but to remember him truly and to gather something of the echo his voice left after itself. It is very gratifying and will be a consolation to every body to see how universal and unanimous this echo sounds from the most distant and different regions, which were all pervaded by the rays of the loving kindness and the high spirit of your holy predecessor Shastra Vishahara Jainacharya Vijaya Dharma Suri.

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DR. HERMANN JACOBI,

Bonn, the 4th June 1924.

Niebuhrstrasse 59.

I have read with interest your book. It brings to a focus the various impressions which your hero and saint has made on men of most diverse kind during the career in this world

and it thus, by a sort of describes the man and his work.

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DR. G. A. GRIERSON,

Rathfarnham,  
Camberlepe, Surrey,  
2nd June 1924.

It is a worthy memorial of a great scholar, whose untimely death has been regretted not only by those personally acquainted with him, but by those who, like myself, had never met him and who nevertheless revered the extent of his learning and his admirable character.

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PRO. DR. STEN KONOW,

Kristiania.

It is a pious and graceful memorial of the great Acharya, whose example, will, I know, always be present to your mind in the noble work which you have taken on your shoulders.

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R. K. KOTKAR

Civil Hospital, Guna.

It serves as a valuable guide to the path of Truth and Duty.

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DR. V. LESNY,  
Professor of Sanskrit,

Prague University.

Many thanks for your book, "Reminiscences of Vijaya Dharma Suri," which I have read with great interest. We all thought of your great teacher very highly and there is much consolation in the conviction that the spiritual leadership of the Jain community has been placed in your able hands.

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DR. JARL CARPENTIER

Uppsala.

I find it a very good undertaking of yours to collect in this little volume some of the opinions and reminiscences concerning the saint and scholar whose decease was an irreparable loss alike to the Jain community and to indological studies.

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DR. FELIX LACOTE,

Professor in the University of Lyons.

I have just received your moving book named "Reminiscences of Vijaya Dharma Suri," I beg you will accept my best thanks and my hearty felicitation. Your great and venerable master was a noble figure in the world. Your praise is the Voice of the Verity.

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PROF. J. JOLLY.

Wurzburg, (Germany).

Your handsome volume of "Reminiscences of Vijaya Dharma Suri" has been duly received. Many thanks. I value this work very highly, as it gives an excellent idea of the life and opinions of the late Acharya. The numerous condolences printed in it show how generally he was esteemed and looked up to. His loss will always be felt.

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PROF. DR. L. SUALI.

Pavia.

I have received your book "Reminiscences of Vijaya Dharma Suri." The little work is a welcome contribution not only to the biography of the revered master, but also to the knowledge of the modern religious Jaina movement. The spirit by which it is inspired show once more that you are the worthy successor of the great man.

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DR. W. SCHUBRING.

Hamburg, Germany.

I was very glad to receive the "Reminiscences of Vijaya Dharma Suri" which you have edited with so much reverence and care. By your work so devout and tasteful, the reader gets a new occasion to see the universal admiration for the great Man.

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SHANKAR PRASAD BHARGAVA, M.A.

Cawnpore.

It is a fitting tribute of an able and loving disciple to the memory of a great and learned saint and throws a flood of light on the work and life of the great Acharya so universally held in esteem in the world of scholarship. I have perused it with profit and pleasure and hope it is the first of a series and will be soon followed by many others.

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V. BHATTACHARYA.

Shantiniketan.

I have much pleasure in acknowledging with thanks the receipt of your book "Reminiscences of Vijaya Dharma Suri." It is, indeed, a good book. From it one can easily know how the great master was esteemed by eminent scholars, both Eastern and Western. I am glad to see that by bringing it out you have done one of your duties as his disciples.

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DR. E. HULTZSCH.

Halle, Germany.

Permit me to congratulate you on your succession to the high dignity of your late master, the great Acharya. Your "Reminiscences of Vijaya Dharma Suri" are a noble tribute to his memory. The same may be said of the beautifully got up University Convocation Number, which will convince the adherent of other creeds that Jainism is a strong living force and exerts the greatest influence not only on its followers, but

on every good and earnest man. People like myself who have had the pleasure to live in your beautiful country are delighted to see the pictures of the leading persons of your religion and to study their biographies. High intelligence and earnest religious belief is written on all these faces, and one cannot help feeling that every one of them belongs to the best men whom India has produced. In looking at their pictures, I feel deeply home-sick after the country where I have spent the happiest years of my life. I wish I could sit at your feet as a pupil and learn more of what the thinkers of your country have taught, and of which I know only a smattering. Let me bow in thought to the marble memorial of your great teacher.

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M. V. KIBE.

Indore.

I have read the book with great interest and beg to congratulate you on its production. I may be permitted to observe that by its publication you have discharged a pious duty which you owe to your distinguished predecessor. You have also placed the public under a deep debt of obligations by bringing together the tributes that were paid to him on his demise by the prominent scholars of the East and the West. It will also be a stimulus to others to follow in the deceased teacher's footsteps for the uplift of ancient culture and humanity.

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BABU RAM JAIN, M.A.

Zira, (Punjab).

I have gone through the book, "Reminiscences of Vijaya Dharma Suri," kindly sent by you. I congratulate you on the successful attempt that you have so well made in compiling this volume. The reader is irresistably inspired to learn more about the great Jain Acharya.

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*New Times.*Karachi,  
5th July 1924

The volume is enriched with beautiful portraits of the saint and the Temple dedicated to his memory. The print and paper are excellent. It is a beautiful book in memory of a beautiful soul.

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### Journal Asiatic (Paris)

From the point of view of Morality, Vijayadharma Suri represents the 'Sadhu' in the full acceptance of the term, that is to say a monk adhering religiously to the rule of conduct prescribed by the sacred Scriptures, and keeping constantly in view his own spiritual progress and that of others. Thus is he the object of the highest veneration in the eyes of his co-religionists and Specially of his disciples, who call him briefly "Munimaharaj" somewhat equivalent to 'The great Ascetic.'

But with him the asceticism does not dispense with Action. A man of clear and thoughtful decision and of firm will, he always brings with him a stock of energy indefatigable and doubtless to the realisation of his projects. Thus he knows no failure.

With regard to Science Vijayadharma Suri possesses such a vast and profound knowledge of Jain religion and Philosophy that he has become the master who is most frequently consulted in matters of controversy, the master who is almost infallible. European "Savants" themselves appeal to his light. He shows them the greatest good-will and accords to them a cordial welcome when replying to their queries for elucidation on abstruse matters or when sending them manuscripts or aiding them with his erudition.

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## Journal Asiatique, Paris

DR. SYLVAIN LEVI.

Paris (France).

(October—December, 1923).

(Two new Treatises on Indian Dramaturgy by Sylvain Levi, Paris). Extracts (Pages 209-210).

.....Before finishing this paper, I want to pay an homage to the memory of the Jaina Saint Vijayadharma Suri, whose posthumous protection has still enabled me to obtain communication of the Natyadrapana. I had the sad privilege to be present at his last moments, to *listen* to his last talks in the small borough of Shivpuri (70 miles distant from Gwalior) where he breathed his last. He had with his usual kindness invited me to come and see him, as soon as I arrived in India; the letters he sent me grew more and more pressing, as if he had anticipated his near death. I could not visit him before the first days of September 1922; sick with the Bright pain, he was already no more able to get up; he spoke with difficulty. His disciples, the small Shivpur community, surrounded him with a pious affection which forbade them to leave him isolated; the humble visitors went up and down the small narrow and steep stairs to his poor cell; they stood on a row at a distance, mute, and went away. Not a word of complaint came out of his swollen lips. In an elegant and easy Sanskrit, he explained to me his most cherished thought: Jainism is called: "Syadvada",—the doctrine of the "perhaps"—because it admits and must admit that a part of truth can be found in all creeds. He honoured Buddhism and respected Brahmanism; at Benares, he had even presided at a Hindu ceremony to the glory of Sankaracharya, that keen fighter who had struggled against all heresies. He enquired about the conditions of Jaina studies in France; I told him the poverty of our libraries; he

had already begun to collect for my use a series of texts of all kinds which were on his instructions handed over to me, and which, I trust, will enable the coming generation to apply themselves to these too long neglected studies; it will be some day a matter of surprise that these studies should have been left aside, whereas they are so strongly welded by their very nature to the history of Buddhism, tales, logic, cosmogonic doctrines, dialects, not speaking of their own interest which is infinitely varied.

A religion which was able to produce a saint like Vijaya-dharma, is not deficient in vitality, and is in no means exhausted; what I witnessed at Shivpuri remains in my memory as a modern illustration to the Buddhist tales on Parinirvana; the anguish of a whole community, the sadness of a whole borough, and lying on a hard bed a body tortured by sufferings and still mastered by the serene mind. To perpetuate a communion made under such auspices, Vijaya-dharma's successor, his disciple: Vijaya Indra Suri handed over to me the recovered text of the *Natyadarpana*. Heir to noble inspiration, he has the will to maintain the ties between the Church and Science and to glorify his creed through learning.

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### The Modern Review. April 1923

All is not said about him when he is described as a great Jaina scholar and an orthodox Jaina Monk. He was much more. Mr. A. J. Sunavala in his '*Vijaya Dharma Suri*' (Cambridge) thus sums up the personality of the great man: what men admire, adore, and revere in him is himself, the great and singular and wonderful personality; a scholar of academic refinement, in sympathy with the people and their needs; a monk combining in himself the strictest observance

of the monastic vows with a liberal interpretation of the spirit of his religion ; a sage of clear and far-extending vision, at once patient, prompt, and enthusiastic ; in character lofty, yet humble and unassuming ; of disciplined self-control combined with energy and earnestness, of a strength of will that has never quailed before mind or multitude, accumulated wealth or regal power and pomp, that has never failed in the darker and deeper trials of malice, jealousy or envenomed hate ; of moral powers that shine the brighter in the gloom of party spirit and party strife, caste feelings and caste jealousies, sectarian dislikes and disputes, religious contests, quarrels, and controversies.

Passing from personal characteristics to his services in the the domain of learning and literature we find that Vijaya Dharma Suri rightly deserves to be called a leader in the ranks of thought. His spiritual culture, which is abundantly widened by the huge mass of works written and published by him is admittedly of the highest order. In recognition of his great services in the sphere of literature and his valuable contributions to the domain of thought, he has been honoured by the distinguished title of Sastravisarada Jainacharya, conferred on him by the consensus of a large number of Pandits from all parts of India. He is very well known to all orientalists in Europe whose sphere of work is directly or indirectly associated with Jainism. It is rather strange that his literary talents should have thus far received inadequate attention from Indian scholars. It is indeed a matter of regret that the literary works of the great monk should not have been so widely known and extensively recognized in India, the land of his birth, as they have been known and recognized in Europe amongst the circle of Jainologists and other Sanskrit and Prakrit scholars. It will be a cause of not a little surprise to people in India to know that the

Western scholars have evinced a great deal of interest in the life and work of the Acharya, so much so that some of them, *viz.*, Dr. J. Hertel of Germany, Dr. A. Guérinot of France, Dr. E. Belloni of Italy, and Dr. L. P. Tessitori have written his biographical accounts."

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### The Jaina Gazette

As a Jain Monk, Vijaya Dharma Suri combined in himself the strictest observance of the monastic vows with a liberal interpretation of the spirit of his religion which was unprecedented. As a Jain Acharya, a teacher and a preacher, he possessed a power of argumentation, persuasion and conciliation, which was marvellous. As a Jain scholar, he had knowledge of the Jaina Agamas, and the collateral Sanskrit and Pali literature, which was unique and unrivalled. He was an admirer of the Western critical method, the comparative and historic method of study, which for over 50 years has shown itself prominent in the West, and which still more recently has been making its influence felt in our own country. The great interest which he displayed in study of languages and the Science of pre-historic antiquities, was more that of a Western archæologist and philologist than that of a Jain monk, who is generally supposed to care only for the strictly spiritual side of his particular religion. But the most remarkable of all his accomplishments were his broadmindedness and his wonderful sympathy for all men, irrespective of their caste creed or nationality. His activity, which has explicated itself far and wide from the sandy shores of Kathiawar to the green plains of Bengal, has resulted in the creation of a number of educational and philanthropical institutions such as schools, libraries, printing-presses, hospitals and ashramas, in the issuing of journals and periodicals, in the publication of an

important part of the Jain literature which had hitherto remained ignored, in the dissemination of a correct knowledge of the principles and tenets of the Jain faith, and in inaugurating of a modern spirit in the social and religious life which, we hope, will be realized and the full importance of which will be better realized a few years hence.

